

ה'יורה
G O D
IN THE
FLAMING-BVSH.

EXOD. 3. 2.
*Moses looked, and beheld, the Bush burned
with fire, and the Bush was
not consumed.*



EXOD. 3. 3.
*And he said, I will now turne aside, and see
this great sight, why the Bush
is not burnt.*

DEUT. 33. 16.
*Blessed of the Lord be His Land, for the precious things of
Heaven: And for the precious things of the Earth; and
for the good will of Him, That dwelt in the Bush,*

ESA. 63. 9.
*In all their affliction He was afflicted, and the Angell of His
Presence saved them.*

Published for a memoriall of the first wonderfull year, The
day of the LORDS vengeance, and year of Re-
compences for the controversie of Zion.

ה'יורה
G O D
 IN THE
FLAMING-BVSH.

EXOD. 3. 2.
*Moses looked, and beheld, the Bush burned
 with fire, and the Bush was
 not consumed.*



EXOD. 3. 3.
*And he said, I will now turne aside, and see
 this great sight, why the Bush
 is not burnt.*

DEUT. 33. 16.
*Blessed of the Lord be His Land, for the precious things of
 Heaven: And for the precious things of the Earth; and
 for the good will of Him, That dwelt in the Bush,*

ESA. 63. 9.
*In all their affliction He was afflicted, and the Angell of His
 Presence saved them.*

Published for a memoriall of the first wonderfull year, The
 day of the LORDS vengeance, and year of Re-
 compences for the controversie of Zion.

1

THE
CHVRCHES
THANK-OFFERING
To GOD Her KING, and
The PARLIAMENT,

FOR
*Rich and ancient Mercies; Her Yeares
of Captivity; Her first Yeare of IVBILE;*

THAT IS,
For the Marvelous Deliverances Wrought with
God the first Wonderful Yeare (since the Yeare 88)
beginning at September 1640. and ending the ninth of
the same Moneth following: In all which time,
The Lord appeared for His Church, as in the
dayes of old, out of the middest of the BUSH,
so the Church burn'd with fire, and was
not consumed.

In the PREFACE,
The THANK-OFFERING is vindicated, and set
free, from all the Cavills and Charges against it; Where also
it is cleared To be, as every Mans Duty, so every Mans
purpose, To Offer Willingly now, Who doth not make
full prooffe, that he falls short of Pagan, Papist or Atheist;
and is wilfully resolved to walk crosse to the most
SUPREME Law, The HIGHEST Reason, and
The unquestionable WILL of GOD.

Ch: 17. 19. O Lord, for Thy Servants sake, and according to Thine own heart, haſt Thou
done all this great worke, in making known all theſe great things.
Pſal. 116. 19. I will offer to Thee the Sacrifice of thankſgiving: and will call upon the
Name of the Lord.
Nehem. 5. 19. I thinke upon mee, my God, for good, according to all that I have done for this
people.

London, Printed for T. B. at the ſigne of the Bible in Wood. ſtreet, 1643.



TO THE
LORD, the most high GOD,
Possessour of *Heaven* and *Earth*.

To IESUS CHRIST, His only Son

our LORD, Prince of Peace, King of

Saints. To the blessed SPIRIT, the

Truth, and leading thereto.



Blessed be Thy glorious Name, which is
exalted above all blessing and praise. Thou
alone workest wonders, and in so doing
hast magnified Thy Selfe and honoured
man: Thou shewedst signes and wonders
upon Thy Adversaries, for Thou knewest
they dealt proudly against Thee: So didst
Thou get Thy selfe a Name, as it is this Day; and herein
didst Thou use man as an instrument, Dust and Ashes he is,
give him grace to magnifie Thee. Blessed Saviour, Rock
of our Salvation, Desire of the Nations, Hope of *Israel* in
time of trouble, Thou wast content to be made of no e-
reeme, that Thy people might be greatly beloved; to be
made a curse, that Thy people might become a blessing;
content to be made low, that Thou mightest exalt man. So
Thou hast done, Thou hast exalted him, even to sit in
Thrones next to Thy selfe; Give him an heart to exalt
Thee, to honour Thee, to love Thee much, for Thou art
worthy. Blessed Spirit, Thou hast done great things and
marvellous, not by ^a (*humane*) might, nor by power, but by
Thy selfe ^b, O blessed Spirit, saith the Lord of Hosts, take to
Thy selfe the Glory, even all.

^a Nihil aliunde
mutatur Deum
ad Ecclesie sue
conservationē,
ergo vult sibi
vni acceptam
referri Ecclesie
salutē Cal.
^b Zachas. 6.
Nec tamen
omnia im-
mediatē ex per-
se agit Deus sed
tantum ostende-
re vult Ecclesi-
am erigiet con-
servari non hu-
mano & vul-
gari modo, sed
mirabiliter &
præter omnes
spēs & sensus
nostros, Cal. in
locum.

A

Almigh-

The Dedication.

Almighty Father, Sonne and Holy Ghost, Trinity in Unity, and Unity in Trinity; unspeakably Three in One, and One in Three, One in Authority, Will and Worship of all Three; King of Kings, Lord of Lords; Spare Thy Servant according to the greatness of Thy mercy. Thy hand-maid is recording Thy ancient thoughts of Grace and Peace towards Thy Servants, her Sons and her Daughters: Ancient mercies towards them, when they *lay in their blood*, for that was a *time of love*^c. Mercies towards them, exceeding Mercies, when they were in the *fortune* of affliction, for then Thou didst *DWELL* with them and they had *E N O U G H*. Mercies towards her Land and People this former yeare, strange *Rescues*, wonderfull *Deliverances*, admirable *Discoveries*; what then can Thy Servant say now? Even as Thou shalt be pleased to open her Mouth, and give her enlargement. She would *take with her words*^d, but from Thy owne mouth, and of Thy owne chusing; Thou must give first; for *all things come of Thee, and of Thine owne have we given Thee*^e. Thy servant must now speake Thy high Praises; then Thou, Lord, must *tune my spirit*, and raise it up, else it will *lag*; or like a Bird without wings, now up and presently down. How insufficient Thy Servant is, for so high and excellent an imployment, Thou knowest, for *Thou even Thou only knowest the hearts of all the children of men*^f. At this present indeed, now that I have some high thoughts of Thy glorious excellencies, Thy Servant can speake, as one brought downe to the ground, whose speech *whispereth out of the dust*; yet, as one presently stolne away from her selfe, she can, with that Sorcerer, thinke her selfe some *G R E A T O N E*^g. Lord, rebuke this proud spirit, and cast a *spearing* upon *Selfe-glory*^h; for truth Lord, something it would be, and something it would doe, though a thousand experiences have told us, that *nothing* it is, *nothing* it canⁱ, but sinne against Thee. Thy grace in us doth all, no more power in *selfe*, no more *clinging* except the contrary way, then can the instrument of late held in the worke-mans hand, but now cast-out, or lying by him. Lord, leave
me

^c Ezech. 16. 8.

^d Hof. 14. 2.

^e 1 Chro. 29.
14.

^f 1 Kin. 8. 39.

^g A. 8. 9.
^h Hab. 2. 16.

ⁱ Ier. 3. 5.

The Dedication.

me not, no not a little, worke all in me and for me, then worke by me, for what we give to Thee is from Thy own hand to us first. And though flesh and blood would share here, yet suffer it not ; but say (where Thy voyce is, there is power) *it shall not be so*, and so take to Thy self Thy proper right, all the glory. Let not so excellent a thing as the Spirit is, so vast and capacious, be lost in selfe, which is *nothing* ; but, let it runne forth to Thee, and though it will be lost there also, amidst such an Ocean, yet there it finds a proportionable good, even all in Thy self, for Thou art All.

Behold now I have taken upon me to speake unto my Lord, that am but dust and ashes, Thou wilt suffer this once, and leade me into Thy Treasure-house, to behold Thy mercies there, which I am no more able to understand, then I can the treasures of the snow and of the haile^k; nor comprehend, no more then I can measure the wind in my fist, or Heavens with my Span: for I must looke backe to the dayes of eternity, and Thy ancient thoughts towards Thy Sons and Daughters before the foundation of the world. And behold Thy wayes there, as undiscernable as the way of an Eagle in the Aire; or of a Serpent upon the Rocks^l: as is the path which no foule knoweth, and which the vultures eye hath not seen^m. But blessed be Thy Name, though there in that darke path, the soule can find no rest, nor soles any bottome, yet, in Thy Christⁿ, we have a foundation, even according to the good pleasure of Thy Will, towards us in Him, to the praise of the glory of Thy Graceⁿ. For Him we blesse Thee, we praise Thee, we adore Thee, for Thy glorious manifestations, secret inspirations, immediate workings; for all the meanes of conveyance, whereby Heaven is pleased to condescend and to have communion with earthly creatures, and earthly creatures have fellowship with the FATHER and the SONNE. For Thy Sons sake all this, therefore we blesse Thee for that *unspeakable gift*, with Whom Thou givest all things, a *subduing* of iniquity, victory over sin; (sinne is not left to bring forth its owne cursed fruit, an exceeding mercy) pardon of sinne;

^k Iob 38. 22.

^l Prov. 30. 19.

^m Iob 28. 7.

ⁿ De predestinatione disputaturum incipit à Christi universis, Mel. Ad. in vita Scriptura. Vera est ea penitentia quæ ab amore iustitiæ & Dei incipit. n Eph. 1. 5.

The Dedication.

a Thel 1.7.

communion with Thy selfe ; joy in the Holy Ghost ; then the strongest, when we are weakest, and our sufferings the greatest : Then the highest elevation of spirit, then the flood of consolation runnes highest, when the flood of wickedness runnes over the head, and seemes ready to swallow up. This is that the world stumbles at ; nay, we shrink at too, at sufferings, at persecution, though yet a thousand experiences tels us, *Persecution is the signe of the true Church*, and to them, who are persecuted, *Rest With us* (and our *Rest* is in Thee and with Thee) at last ; and then, even in that houre of temptation, then dost Thou administer abundant consolations, even according as the sufferings are ; through fire, yet not consumed ; through water yet not drowned ; Surely this is because Thou dost guide Thy Servants by Thy Councell ; we are not carefull whether we goe, when Thou hast us by the hand, being assured ; *the end of the Way is G L O R Y.*

e Elz. 43. 2.

Elz. 63. 9.

And now, that the people may flow in hether, cause them to turne aside and behold this sight, why the *BUSH burnes and is not consumed*. All that looke on must resolve it thus, *because Thy GOOD WILL DWELLS IN THE BUSH*. In all their affliction Thou wast afflicted, and the Angell of Thy presence saved them. O blest be the Father, Son and Holy Ghost, for Thy *GOOD-WILL* That dwells in the Bush.

e Elz. 62. 4.

O let not my Lord be angry, and I will speake yet but this once ; we Thy people have said in our halte, *Our hope is cut-off*, we shall be termed *FORSAKEN*, and our Land *DESOLATE*. But we behold and wonder, Thou hast shewen grace unto us, to give us a *mayle in Thy Holy place*, and hast revived our hope, That we shall be called *HEPHZIBAH* and our Land *Bensab*. Truly Lord Thou hast comforted all my waste places, Thou hast made my *WILDERNES* like *EDEN*, and my *DESERT* like the Garden of the Lord, joy and gladnesse is found therein, Thanksgiving and the voyce of Melody*. But, Lord, why is it so ? Why such severity towards our sister-Chnrches, and such goodnesse towards us and our Land ? Even so, because it pleaseth Thee ; It is Thy good will so. Be it so, but we are over-charged with the

Ezr. 9. 8.

e Elz. 51. 3.

The Dedication.

the consideration thereof, and are silent. Truly, Lord, we stand wondering at Thy works, beholding *terrible things*, ^{1 E(2.64.3).} which our Fathers saw not, and we look'd not for; *The turning counsels upside downe*, &c. (for had Thy Servant the tongue of an Angell she could not expresse it) but at our selves we wonder most of all, at the drossinesse, the dregginesse of our spirits, not yet resolved into a spirit of *Thankfullnesse*; no, not yet, though we have seene such and such things, above all, such forbearance; such a patient *suffering our manners*^o, at such a time as this. Why Lord ^{• A2.13.18.} God, Thou didst send unto us *Saviours*, we should have looked through them, as through a thin covering, to Thy arme made bare for our Salvation; we did not so, it was a thicke covering before our eyes, it hid Thy Almighty Arme quite from us. We did leane upon that *Reed* (such is the helpe of flesh) yet did it not *pierce* nor *breake*. O wonderfull! it is not Thy manner so, the prop of flesh did not breake, though we laid so great a weight of expectation thereupon: notwithstanding it hath *held*, &c. for Thy Servant is overcome; more she would speake to that point and is not able. But she hath wherewith to answer Thy Adversaries (as followeth.) The *Enemy* reproacheth Thy Name daily, and asketh, *Where is now your God?* Our God is in Heaven, and thence Thou hast declared Thy selfe against Thy Enemies, confounding them: and for Thy people, reviving their hope. *Thou hast exalted THY CHRIST before our Eyes; and received Thy people into COVENANT*; these two things Thou hast done this last yeare. And if Thou dost no more in our dayes, yet thy Servants have *ENOUGH*: And by Thy good hand upon them, they have *out-plotted all their enemies*. Thy Servants have no more to say, but, *Remember, Lord, Thy Covenant, and keepe the hearts of Thy Servants close with thee therein*: Thou art Lord of Lords, and King of Kings, and onely art able to make Thy Servants to performe the words ^{1 Chro. 34. 1.32} of Thy Covenant, and to *STAND TO IT*?; and then, though the *Enemy* rage, he shall *not hurt*; though he conceives mischief, he shall *bring forth a lye*.

The Dedication.

God in Covenant defeats all their bellicious counsels, weakneth all their power, answers all Arguments against Thy people, or their Cause, nothing shall doe them hurt, every thing shall doe them good. It is Thy Promise, Lord, *I will not turne away from them to doe them good*^a, All shall worke together for their good; loss: in the World, for their good; troubles in the flesh, for their good; come what can come, all is sanctified, by all Thou wilt doe Thy children good; Reproaches, wants, necessities, Persecutions, Captivities^b, All to doe them good, even so *Amen*.

b 1st. 24. 5.

c Dan. 9. 3.

d Pl. 102. 16,
17.

And yet, Lord, we remember Thou hast spoken *good words and gracious* concerning the Church for the time to come. We humbly conceive now is the time, when Thou art making good this good word to Thy people; not onely because they doe set their *faces unto Thee to seeke by Prayer and Fasting*^c (a great and good signe that Deliverance is comming-on, that Thou art appearing in Thy glory^d, because the *Fatherlesse*, the *Destitute* pray unto Thee for this thing, and are resolved to give Thee no rest.)

But there are other Reasons, why we should *set our hope in Thee*, and that it is Thy meaning we should so doe, which we shall speake of before Thee now, and (if it could be) in the eares of all the Christian world, for they are legible in all the peoples sight, and most commanding, we thinke, to draw in others that are not *Willingly ignorant*, and to make them fall downe, *kisse Thy Sonne*, and trust in Him.

1. We humbly conceive that Thine Adversary and Enemy shall *proceed no farther*. Surely, we say, that is Thy meaning and purpose of Thy Heart, because *His fall is manifest unto all men*^e.

e 2 Tim. 3. 9.

f Rev. 18. 21.

2. We conceive, that Thy Adversary (a Legion) hath beene at the highest, his *verticall point*, and we see he is fallen thence. Truth, Lord, he falls slowly now; when his fall is like a *millstone*^f, with *violence*, then it shall be mighty, quicke and irrecoverable; there is that

The Dedication.

that in his fall now, which, in our haste, we call *slacknesse*, and we say, in the same haste, we may fall before him : If so, yet so, as we shall rise with more strength and in more glory ; but he never to rise againe to that same point. We conclude so (for so Thy manner hath beene) when the Adversary begins to fall, he shall fall yet lower ; when he ascends againe (if he falls not low in humiliations) it is up the Gallows.^h

g Ep. 6. 13.
h 7. 9.

3. The Adversary hath been proud, as *Moun, VERT PROUD* ; exceeding proud^k, as proud waters, which went over the heads of the righteous. We humbly conceive now, they must be brought *LOW, VERIE LOW* ; now they must be made *Base, EXCEEDING BASE*, even now.

i Ecl. 16. 6.
k Jer. 48. 27.

4. Prayer hath commanded (wee looke above all meanes to Thy glorious Right-hand) as strange a *standing still* of the starres in one place of the *HEAVEN*, as was the standing still of the *Sunne upon Gibeon*, and the *Moon in the valley of Aialon*^l. We humbly conceive, Thy meaning thereby is, and Thou wilt have it published to the whole Christian world ; That the great Court of *Nobles* and *Worthies* shall not arise from their place, till Thou dost arise in all Thy peoples sight, to avenge Thy selfe upon Thy Adversaries, for all the dishonours they have done to Thy House, Thy Day, Thy Servants, Thy Service, &c. *Come Lord Jesus*, Thy Servants wait Thy comming ; *Praise waiteth for Thee in Sion*. The souls under the Altar say *COME* ; multitudes, we cannot number, thousand thousand souls on the Earth, wearied out, because of these *Murderers*^{*}, all these say *come*. The sighing of the needy and the oppression of the poore, saith *come*. Thy Day so prophaned, saith *come* ; The spirit so grieved, saith *come* ; Thy Spouse (so often forced before Thy face) saith *come* ; and because of the present feeling, she doubles it, *Come, Lord Jesus, come quickly* ; ease Thy selfe and Thy poore flocke of those Adversaries, who have fed themselves and fleeced Thy Sheepe, have made void Thy Law, have taken peace from the Earth ; have valued

l Ioh. 10. 12.

* Jer. 4. 3.

precious.


The Dedication.

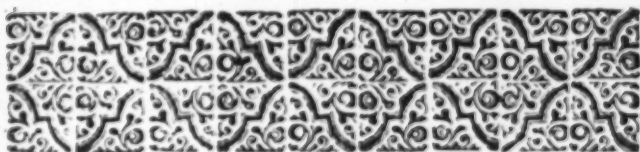
* Am. 3 6.

precious soules no more then they doe old shooes*. Come
Lord Jesus, come quickly, and worke so, that a man shall
say: verily there is a reward for the Righteous, verily He is a
God That iudgeth in the Earth.

Ps. 8. 11.

Thy Servant hath spoken, doe Thou according to the
greatness: of Thy power and mercy, for Thy words sake,
Thine owne sake, Thy Names sake, Thy Christ His sake,
Thy Churches sake, His deare one (the price of His blood)
His neare one (as the Apple of His eye) His only one, His
beloved one, the Crowne of His sufferings, the Glory of
His shame; and then will the Church ascribe power, ri-
ches, wisdom, strength, honour, glory, blessing to Him,
Who is worthy to receive all this; for of Him, and through
Him and to Him are all things, to Whom be glory for ever,
Amen.





TO
THE HIGH COVRT
OF
PARLIAMENT,
The LORDS and COM-
MONS there assembled,



Now the Church hath tendered Homage to her Lord, you will give me leave to be her mouth to you; and to neglect Titles, when your workes render you truly Noble, and Right Honourable, so praising you in the Gates. I know not how to give flattering Titles, said Job^a, for in so doing, my Maker would soone take me away. Since Thou wast precious in mine eyes, Thou wast honourable^b, saith the Lord, and you will beleve Him. I cannot crave your Honourable Patience neither, to heare me out: let that be as your leisure serves, I must doe my duty; and, being the mouth of the Church, whose heart is full, and thoughts not so composed, I cannot so contract as I would: others may reade, who need information, and receive benefit there-from, while you worke.

Follow on your Worke, in Gods Name, you worke for a good Master, whose wages are sure, and like Himselfe; He gave an Heathen King for serving a great service, no lesse then a great Kingdome, the wages for his worke^c: You

^a Job 32.27.

^b Ezech. 43.4.

^c Ezech. 29.28.

have

The Epistle.

have done a greater service, you may expect greater wages, A Kingdom: that cannot be shaken, for so God will honour you. We say surely, you have honoured Him, so blasphemed in the World, so slighted and dis-regarded there. You have got your selves a Name: Verily, We conclude, you have wrought singly and purely to advance the Glory, and to get Christ a Name in the World, which as it is the end, so should it be the worke of the whole life.

Worke-on, You shall prosper yet more, though you have prospered already to a miracle; and know for encouragement (if you needed any) That, While You are so Working, not Man only, but God also is Recording, whose Records are never laid aside, being ever in His eye. While you are giving out for the publike Good, all good people are giving in to you, PRAYERS and THANKS; great matters both; The one turnes and wheelles about things to Admiration, being the strongest engine in the World, and the greatest stocke you have upon Earth, alwayes gaining, because alwayes trading Heaven-ward.

Certainly the PRAYERS of the Church, of all her Sons and Daughters, all the World over, are for you (a mighty consideration, these onely make Prayers, the other party speake onely or curse rather, they doe not pray) And all their BLESSINGS (as mighty and prevailing now, as were the BLESSINGS of the Tribes, that stood upon Mount Gerizzim) are upon your heads and endeavours, a shower of blessings. Much may be gathered touching the strength and noblenesse of those blessings; to blesse did belong to the children of the free-women (the Church and her free-borne can blesse, and they onely) but yet, though these were appointed by Moses to blesse, yet there is not one blessing expressed, and that is very notable by the way. "For
"by such silence, Moses would have Gods people expect great
"blessings, such as cannot be expressed by the tongues of
"Man or Angels: but yet this good people must looke for
"those blessings by another, that is Christ. For the Cur-
"ses, those are mentioned, not the people, who must curse;
"as if Moses were loath to name them for such a misery.

BUS

Deut. 27. 11.

Id. Anf.

The Epistle.

But the curse not causlesse must come. The point and comfort is (which required clearing notwithstanding the haste, for I would be very short, though in such a businesse I cannot well frame to it) the viols of the Saints, so full of prayers and blessings are all poured out upon your heads, and the Lord smells a savour of rest and peace from these odours, for such they are, being presented by the hands and through the Mediation of His Beloved Sonne CHRIST JESUS. ^a Fro. 16. 2.

The Nations will rush now, as the noyse of many waters; There will be a shaking in the Earth; much strife and contention there. Who shall have the Day, and overcome? Who shall returne ashamed from the battle, with their hands upon their heads, as Mourners? A foolish question this; I might as well aske, What will prevaile most with God, PRAYERS or CURSES? Who shall tread downe most, the feet of the proud and lofty ones, whom God resisteth, and hath now cast out of their places: or the feet of the poore and steps of the needy, whom the Lord guides with His eye? yet I determine not. It sufficeth me, and you too, I beleve, that all the prayers in the world are for you; all the blessings of all that can blesse there are upon you, as assured yours, as if they were pronounced by the very mouth of Christ: and all the curses in the booke of God are upon your enemies, and shall over-take them in due time, if hearty Repentance prevent not.

So much touching the first great thing, so prevailing in the world, PRAYER: You will be remembered of it again anon; For, as with Esther^f, you have commanded it, so wish her, you will pray likewise. THANKS follow, and that is the subject of this Treatise; a gaining commodity also, freely laid out, and the more freely so, the more they receive in, the fuller are the returns and In-comes every howre. ^f Est. 4. 16.

These you have here from a most considerable person (for I take a single word) The CHURCH, who can praise mercies, speake them forth with rejoycing; can skill in giving thanks, for the time, matter and manner, and order in the same, excellently well,

The Epistle.

Chod. 14. 15.

Thanks! You may say; That is a pious Returne. No, A rich Returne, considering who offers them; The Church, and from her They never goe alone; her hand goes with them, she workes for you (never was there a greater, a better, a more hopefull cause to set all on worke) and her heart also, she prayeth for you too: she cryeth in the eares of her God, night and day, though you heare her not, for so you reade of Muls, he cryed, and yet there was not a syllable of a word heard.

*Some doubts are to be cleared here, the Method also which is easily done. Another worke there is, not so easie, the answering some grave questions about the **THANK-OFFERING**: Church-men (so in name) question it very much; set themselves against it; pleade rather, not for a returne of curses, we hope, but mightily set against a returne of thanks: here they have indignation also, saying, to what purpose is this waste? And some are so pinched gnawing their tongues, that they know not what to say, only they mutter, that the **LAW** is against a Thank-offering too. The Lord knows how willingly I would have stepped over these blocks; but He knows, so I could not doe, and not offend the Church, and the Reader both, so great is the offence in the way, which by His strength, I shall remove from before his eyes, who is not resolved to smite them, that he may stumble with lesse excuse, and more impudence in a Sun-shine. But I have so much wit and manners both, so reserve this for him, that hath leasure, disposition, and reason to hearken to it anon. It will be sufficient for you, if you take leasure for two things; & whatsoever the employment is, they must take place, Consideration and Prayer: the one will take up some length in your thoughts not more then may be thought necessary in this Paper; the other may be lengthned also in your closet, it shall be very short here.*

2 Pls 9. 16.
Remeditandis
summe. Jan.

*Consider, for it is also **HIGGAION-SELAHS**, A thing much to be considered on; That there hath beene no undertaking, no Designe of yours, all this time, which God hath not prospered: and no designe of the Adversary, which God hath not cursed. You doe consider this, and it is not wonderfull, That you should goe over such Mountaines, all along through a Sea, so full of straits and rocks on every hand, and yet not dash the foot? No, for you consider this with it, That you have*

The Epistle.

have managed the cause of Christ all this while; you have carried all things, your Counsels and Consultations and Allions, le-
 vell to that Marke, the advancing that STANDARD
 (call it what you will) that GLORY: Your Adver-
 saries have done the cleane contrary. Not any one ACT
 hath passed through your hands all this long Session; not
 any one Vote from your mouth, that hath sided those
 hearts, which should not bee sided^c. The Church
 hath high thoughts of this, thus shee thinke, Nay, shee
 knowes; That never was there such a PRICE
 put into mens hands; nor more wisely managed then
 by you, for yee have set your hearts to it^d. You natu-
 rally^e cared for the CHURCHES state; as Sons,
 yee served with her in the GOSPELL. The Church
 wonders not at all this; for, (1.) You naturally cared
 for her, therefore you worke and are not weary. Love
 feelles no more burthen, then the Woman did, taking the
 Childe into her Armes, being the true Mother^b; Shee did
 it heartily. (2.) Here wee can discern GODS hand
 with you: Wee must say, as the Heathen did, GOD
 IS^c WITH YOU IN ALL THAT YOU
 DOE; GODS hand hath beene with your KING,
 therefore hath His Hand beene so gracious to you, and his
 heart is still in the same Hand, not as Iron and Brasse
 (and yet all is one to an Almighty Hand) but as wa-
 ters there^d, easily bent and called forth TO HIS
 FOOT^e. You that have God for your Pilot, if Hee
 steere your course (certaine enough He does) what ever straits
 or rocks there be, you shall not dash against them. Yea,
 but there is the Leviathan, he takes his pass-time in this Sea,
 A mighty and grievous Adversary, we meane LEGION,
 for he is Many; They heare and see, that the walls of Je-
 rusalem are made up, and the breaches begin to be stopped^f,
 They will be, as then they were, very wrath: As then the
 Adversary reported, faining out of his owne heart, That
 Nehemiab was King in Judah, and the Jewes thinke
 to rebell: very likely he will say as much now, for ma-
 lice boyles as hot in his heart now as then; Therefore

^c Ecc. 13. 12.

^d Pro. 17. 16.

^e Phil. 2. 30.

^f ymaies.

^b Exo. 2. 9.

^c Gen 21. 22.

^d Prov. 21. 1.

^e Isa. 41. 2.

Ut aqua in a-
 reola quocunq;
 dux rā sequitur.
 Hier ep. 16.

^f Neh. 4. 7.

The Epistle.

such *seumme* must run over at his mouth. You have tormented him, casting him forth, and so have cheered the hearts of the Righteous, and gauled the Wicked, yea, cut them to the hearts: you doe expect now, they will gnash on you with their teeth^k; and bite, yea, swallow you up if they can, for they will speake devouring words; their mouth being an open sepulchre^m, and the poison of Aspes under their tongues. But let malice draw her bow with full strength, and shoote forth her arrowes, yet she shall not be able to wound you; or if she doe, these considerations will yeeld you soveraigne balm, whereby to cure the venome thereof, or to turne it into balsome, and that is better.

k Act 7.54.

l Pl. 5.4.

m Pl. 5.9.

m Isa 5.33.

n Jer. 23.6.

1. It hath been the manner alwayes, To take away the Righteousnesse of the Righteous from him^m. A notorious Wrong that; A little consideration will serve here, for there is but one way to turn now, ye will TURN to the LORD our RIGHTEOUSNESSEⁿ; That is a garment, which all the unclean spirits in the world cannot defile. There is one Consideration.

2. Here below, things are miscalled now, as in former time; The greatest Idolatresse and Murderesse, that ever was in the world; (She had killed all the seed Royall, excepting one, and he was wonderfully rescued and preserved in the ISLE of PROVIDENCE) calls out TREASON TREASON: What was the matter? This and no more; she heard a noise saying, GOD SAVE THE KING, singing and praying, for all the people of the Land rejoyced, and the City was quiet. This was Treason doubled from her mouth, TREASON TREASON.

a King. 11.

So also, True Piety, a sense of Duty, is called Rebellion; This opprobry hath been cast, like dyrt, into the face of all the true Ministers of Christ, with this addition. that 7. times washing in Jordan shall not wash it off. No? What had the Ministers done? They would not proclaim a liberty for sports^a on the Lords day. &c. Well, you have been judge in this case; you have outed that blasphemers, his places shall know him no more; You have cast him out, where the unfavoury salt is, for he is not like unto it but the very same. So let all thy Adversaries

^a Siccinne exprimitur pulicem gaudium per pulicem unde est cap. 3. 5.

The Epistle.

series be cast out, O Lord, who blaspheme Thy Name daily, calling good evill, and evill good; Thy servants by their **OWN** ^d Name, and that is as bad as can be. But now, ^d Exulem me de suo nomine vocat Cicero. parad.

this is the point We have in hand, how persons and things are miscalled here below; Loyalty is called Treason; and so backward, Oppression is called Justice; that Which is truly Law is called Violence; and Violence is called Law. The vile person is called liberall, and the churle bountifull ^e; The Messengers of the Churches, and the glory of Christ, are miscalled, blasphemed, as We heare and reade. Thus We call things and persons now. It shall be otherwise here on earth towards the end of the World, as it was in the beginning, When every thing shall be called by it's proper name, and according to it's nature. The vile person shall be called as he is, and the churle as he is: And as it shall be done here below on earth, so it is now done above in Heaven. That consideration yeelded much comfort to the servants of God in ancient time, and so it will do now ^f.

^e Isa. 32. 5.

^f Quia hic male putantur: hoc sunt in celo bona. La. 5. 15.

3. We reade of Petilians tongue, as fiery a flying serpent, as any is now in the World. It stung Augustine exceedingly, it scorched the Church, as it could. Augustine seems either not to feele it, or not to care for it two straws; for, using another Metaphor, he sayes thus; Petilian blowes hard, but all his wind blowes away nothing but the chaffe. Thanks be to God, **PETILIANS TONGUE IS NOT CORDS FAN**. He will not loose one graine of wheate by all this blustering wind. That was his consideration then, and very comfortable it was then; it is yours now, and it is as comfortable now.

Lingua Petiliani non est ventilabrum Dei.

4. Consider Dayes of old, since man was created upon the earth, and you will find the proverb true, An unjust man is an abomination to the Just ^g; and he that is upright in the way is abomination to the ^h wicked. And so, though you cannot ward off a blow from the tongue, for it wounds suddenly and undiscerned, and more deeply then any sword ⁱ, being as an arrow shot out ^k; yet you know a Dogs tongue is healing, if he be not mad; and grant he be so, and so goes about the City grinning, yet these considerations yeeld you balme enough to cure the poison thereof.

^g Pro. 24. 31.
^h Isa. 38. 5.
ⁱ Quod gladio acutior calumnia, &c. Lips. Orat. de Calum.
^k Jer. 9. 8.

Tom.

The Epistle.

l Prima semper irarum tela maledicta sunt: quicquid non possumus imbecilli optamus irati. Salv de Gub. 3. pag. 81.
m Psal. 83.
a Rev. 11. 17, 18.
o Pl 110.
p Mich. 4. 11.
q Neh. 4. 16.
r Esa 59. 19.
s Psal. 2.
t Esa 59. 18.
u Rev. 2. 15.
v Josh. 10. 25.
w Isa. 41. 15, 25. Potter treadeth clay.

You have but *Angers* first weapons^l yet, Devouring words; you must expect violent hands, hard and ungodly deeds, Whole Armies against you, While you are for Christ; Troopes after Troopes from all quarters; such a Muster, or Combination rather as you reade of^m: for the Lord Almighty hath taken to Himselfe great power, and hath reigned. What then? It followes, And the Nations were angryⁿ. So they are now, and for the same reason, very angry and full of Wrath. Consider now, the Lord Christ is King; be the earth never so unquiet, Yet he raigeth then most gloriously amidst His enemies^o, When they make a tumult, and speake in their pride, Zion shall be defiled, and our eyes shall looke upon her P. Consider now What that zealous Reformer said, who set his face like a flint; Be not afraid, remember the LORD who is GREAT^q; great in power, great in wisdom, &c. This answers all. Great tumults, great rage, great Wrath, The Enemy comes in like a flood, with open mouth to devour all; REMEMBER the Lord who is GREAT, His Spirit will set up a Standard against them^r. When the sonnes of Belial do, as their Name imports, breake bands, and cast away coards, then the Lord will laugh^s: And then, said Luther well, he would not cry like a child; he would be merry as a Man, and sing for joy of heart, the 46. Psalm: For he remembred the Lord WHO IS GREAT; It followes, and TERRIBLE, To his Adversaries, fury to them^t; and He has them under His feete already (like unto fine brasse^u) and He can stampe them to powder (but He is patient, He Will endure a little while their Wrigling) sooner then you can a worme under yourrs. Nay you have had assurance ever since the dayes of Joshua^v, That you shall sit your feete upon them too. It seemes the Lord is fulfilling this good Word to you now; nay, doubtlesse, He hath fulfilled it even now; He hath done as He promised to His worme Jacob, He hath taken you, a company of wormes (yet are no better) worme-like men; He hath given you armes of Steele, and feete like brasse, and you have threthed the Mountaines like straw, and have come upon the Princes as upon Morter, and as the

Thus

The Epistle.

Thus the Lord hath done, Who is GREAT and TERRIBLE even now in all the peoples sight. Remember Him, you cannot be afraid. And remember where you are. And yet, as one saith^a, no matter where you are in the world, who have your thoughts above the world, and managing the great things of Christ there. But yet to tell you what you know, and what your security is, you are in Gods hand^b.

*a Nilil interest
ubi sitis in se-
culo qui extra
seculum estis.
Tert. ad Mur-
tyres. chap. 1.
^b Deut 33.3.*

Now put all together and consider on it; God, He is GREAT and TERRIBLE; He is your God; you are His by covenant; you are in His hand; your enemies under His secte; nay under your foote. The Result from hence is; A Glorious Dependance upon this Lord, Who is Great; yea, a TRUST FOR EVER in Him, Who is EVERLASTING STRENGTH^c, and that is a sure ground for EVERLASTING CONFIDENCE; That, though the earth should shatter to peeces, and the mountaines be taken off from their everlasting foundations, yet God is good to Israel; you shall not be greatly moved; your head may ake, but you may repose it in the Lap of your EVERLASTING FATHER; certainly He will sustaine you; you may lay your selves downe in peace, He will make you dwell in safety. The enemy shall not be able to come neare you to doe you hurt, no nor to sad your spirits, who in all this time, have not spoken one word, whereby to sad the heart of the Righteous. "Yee must (the promise is so^d) "reioyce, when the Adversary shall be ashamed: yee must sing^d "for ioy of heart, when your enemies must howle for vexation^e "of spirit; your Name must be a blessing, theirs a curse. This is glorious matter for faith to worke upon; it will make you pray in the Holy Ghost. You need not be entreated to take leisure for that, it is the very breath of faith, and it hinders nothing at all, but sets forward businesse exceedingly, it makes them glide-on. I give my selfe to prayer, said David^e, "When he was in the very case you are in^f; He made prayer his worke, what ever he was doing; and so his worke slid-on; he had an easie passe through all; hee could leape over this wall, and that mountaine was a plaine before him; and his enemies were given into his hands, for he gave himselfe to prayer.

^c Isa. 26.4.

^d Isa. 65. 13.

^e 14.

^e Ps. 109.4.

^f ver. 2,3.

The Epistle.

- What ever we omit, we must not omit prayer. It commands your Marke, that, betwixt the Kings Question to Nehemiah, and his Answer, there is a prayer; his Answer was as ready as the Question was, but he would pray first. A hint only is enough to wise men. Your prayer shall be short, you may lengthen it in your closet; pray as Nehemiah did; he believed as you doe, and you have done as he did, and you have as many enemies as he had, and so envious against you; They would make you afraid too; they would weaken your hand from the work that it be not done, pray; now THEREFORE O GOD STRENGTHEN OUR HAND; AND REMEMBER US O OUR GOD, FOR GOOD. Now there is a voice gon up (that never returns in vaine) and cryes aloud in the eares of the Lord, like the sound of many waters, saying, AMEN; Mercy and Truth be with you, AMEN: And the God of both these give you favour in the eyes of the Man, Amen:*
- 1 Nch. 1. 4. *Wipe not out the good deeds that you have done for the house of your God, and for the Offices thereof; AND SPARE YOU ACCORDING TO THE GREATNESSE OF HIS MERCY, AMEN, AMEN.*
- Nc. 6. 9.
- 2 Sam. 15. 20.
- Nc. 13. 14. 21.

BRITISH
LIBRARY

THE

The P R E F A C E clearing the way
through this Treatise, and the R E A D E R S un-
derstanding, touching the proceedings in *Parlia-*
ment, the clearnesse of the *Lawes* and *Iustice*
therein; his Knowledge also of the times, and
cleare *W I L L* of *G O D*, and what *Israel*
ought to do, notwithstanding the con-
tradictions of sinners, and crosse
wils of Malignant Men.

Reader,

Understand well the use and Law of a Preface, it
should containe no more, but what could not be put
into the booke, that is observed here. And yet it
will be very large, and that I could not helpe. I have
an hundred sheets tending much the same way this
Treatise goes: If a Providence should call forth,
all or any part of it; I might trouble thee with
an Epistle, but never more with a Preface. How willingly I would have
forborne it here. I know, and God knows, but then I strongly conceived:
I had left thee in the darkes, but now I shall shew thee the way in much
clearnesse, if thou wilt not blind-fold thy selfe, and render thee in the close, a
Thankesfull man. This is the tendency and purpose of all this: And so,
that thou mayest reade with profit, understanding what thou readeest,
and then shew thy selfe an understanding man, I shall endeavour to
cleare the way before thee, and give thee cleare resolution to the mat-
ters in debate, some more easie and quickly resolved; other some more
hard and admitting more contentions;

1. Touching the Person, who offers Thankses, that is easly clea-
red.

2. Then the Thank-offering, there will be the knots, for Collegiate
men, the Eyes of the Land, these are set against it, and, some say, the
Law also; we must examine their reasons, and cleare the proceedings
against

The Preface.

against these men, and that will take up some time.

3. In the last place, the Method, the clearing of that is very necessary, but it will be quickly done. I shall now dissolve a continued Discourse into a Dialogue. The first Doubt to be resolved, is,

Ob.

a Rev. 12. 7.

b Pl. 33. 1.

119. 7.

Ans.

1. "I personate the Church here, an excellent and glorious woman, whose cloathing is as we read". And is it not presumption in me, the "lowest and vilest of ten thousand, to take upon me to be the mouth of the Church? No for first it could not be otherwise; None but the upright in heart, the Church, can render a THANK OFFERING acceptable to the Lord. The Devil and his servants neither can nor will; They can curse and blaspheme, that they can and will do; They can and Praise God, that they will not, they cannot do. The Churches beam is prepared, she can arise and give thanks; they and they only, can call upon all that is within them to bless His holy Name. And if they, like good Stewards, are not careful at this point, to maintain their Lords Royalty and Right, his Tribute and Impost, their Lord will loose all, Thanks and Praise both. And that is all He looks for, for all His rich mercies and glorious works done to the children of men. Therefore His children will look narrowly at this point, That they fail not therein.

Ob.

2. "I am here the mouth of the Church; she must have her spirit that knows her mind; How doth silly man know what the Church will say?"

Ans.

Yet, very well; though in some cases, the well is deep, and I have no bucket to draw; and in this case I cannot dive into the bottom, nor attain to the height of her expressions, being so filled with the Holy Ghost; Yet I know her mind so farre, that I can more then guesse at what she will say. He that hath but a common light (I do not say, I have more) very ordinary abilities, cannot but conceive the subject-matter of such a worke, and the manner of prosecuting the same very well. He must conceive also, unless he hath put out all his eyes, inward and outward every one, that the Church considers and ponders these marvellous works in her heart, wrought for her, and conveyed to her by the hands of her Lord and King (for, what ever the conveyance is, the Church looks up to her Lords hand,) Surely he cannot but thinke and know, that the Church accounts these works wonderful, and her recording, thanking, praising, all these must hold an awfullness too; the man whose eyes were a little opened; what of him? See how he was taken with the wonderfull administrations of God towards His people (seeing none of his enchantments nor Divinations could take) and heare his words, How goodly are thy Tent, O Jacob, and thy Tabernacles, O Israel! As the willeyes, &c. for it contains much. He hath the strength of an Umicorne, &c. Blessed is he that blesteth Thee, and cursed is he that curseth Thee.

Numb. 23. 23.

Gen. 34. 30. 31.

Looke ye! Balan could say this, and yet his eyes were but a little opened and presently shut again; Covetousnes had closed them, he loved the wages

ges

The Preface.

For of iniquity, and yet the workes of God towards His Church dazzled his eyes, they were so glorious in his sight, and made him breake out to admiration. Certainly such have beene Gods workes, so strange, so wonderful, so glorious towards His Church this Tewe; so as the blind and the lame, and the toole must say now, **WHAT HATH GOD DONE?** Surely even These men must know, that Thou, Whose Name alone is **J E H O V A H** art the most High over all the Earth ^{c Pl 33.17}. These are forced now to ascribe strength unto God, saying, His excellency is over Israel, and His strength is in the clouds. O God Thou art terrible, out of Thy holy places, the God of Israel is Hee That giveth strength and power unto His people. Blessed be God ^{c Pl 49.34.35}. It is no presumption then to doe as all should doe, and as fools are forced to doe, no nor boldnesse neither; for secondly,

The Lord knowes with what care and diligence I have done this (if it may be said, it is done; for he that comes after, and does much more, with more skill and more strength of parts, will not haply say of such a worke as this, it is done, and yet I may say) with care and labour enough, and with feare too much, least something should slip out unbecoming a Thank-offering, or the person presenting the same. And not to belie the worke, the Lord knowes with what **SEEKING** also, out of my selfe unto **H I M**: and when there was no answer in supply of strength, then I wrought with the strength of a man, and did drive heavily. He will find it thus, that reader over the worke, and then finding something that is good, he will saie, **THE FINGER OF GOD IS HERE**, and he will make much of it, where he finds weaknesse, (for I will not call it bad or ill) there he findes a man and no more; no matter how he deales with him, so he remembers himselfe, and considers, That in many things we offend all: and he that offends not in his tongue, (especially when he speaks much) (the Pen is but the tongue in print) is a perfect man. And this may suffice to cleare the answer to the first Doubt, That any man, who hath common principles may know the mind of the Church at this point, what her Sonnes and Daughters will doe now at this time, now that their Lord hath dealt so like Himselfe, so graciously, with His people. We have heard what Balaam said, a vile person, blinded with covetousnesse, an Aliant from the Common wealth of Israel, and a stranger to their joy. Who knowes not then, what the Church will say, for whom her Lord hath wrought such Deliverances as these?

And now, Reader, supposing thee no Malignant one, but a looker on the affliction in the day of calamity^a, not knowing what side to turn to, nor which way to take because of the Dilemma of the Time, so thou saist for which way soever thou shalt turne, a horne may meet with thee, and push thee, yea give thy sides, so thou sayest in effect. Let me tell thee now in much love, though in plaine English, That thou dost not seeme to have so much Logic as a Dogge hath; for when he comes to the place, where

^a Obad. 13.

The Preface.

two or more wayes meet, his little Logick serves his turne, and resolves him, which way the Beast went. I know thou hast more Logick, but certainly thou hast made no use of it hitherto; Try thy skill now, and put Reason to it, that is naturall Logick, Aske thy selfe now, which way goes the BEAST, I meane the Pope and all his sworne servants? Thou needst not smell here, though the savour of the Beast is very strong; thy eye will tell thee which way go all the Atheists and Papists all over the Christian world; All the Prelates, all that love to have the preeminence, all that seeke honour from Men, thy eye will tell thee which way these goe. Why then, as sure as thy soule liveth, thou must goe a crosse way to all these now, if thou seekest the right way, the way of the just, and lookest thy soule shall live hereafter for ever with the Lord. But I will wind up thy understanding by degrees, I see thou art but carried on, as others are, by the example of thy betters, who thinke themselves the two cleared eyes of the Land; I will shew you the vanity and danger of following such persons, and then answer what those persons (that take themselves to be such cleare sighted men) have to say: And all this, that thou maist joine with the Church in her **THANKE-OFFERING**, take hold of her skirt, saying, I will goe with you, for we have heard (and seene) That God is with you.

b Ioh. 3. 9.

a 2 ch. 8. 23.
Ob.

You object, You cannot joyne in Rendering a **THANKE-OFFERING**, for you see others doe not, who account themselves the cleared **EYES** of the Land, Schollers you meane, Collegiate Men.

Ans.

b Mic. 7. 5.
Esa. 55. 4.

So you follow the Darke side of the Cloud, you observe what is done, not what ought to be done: The charge is otherwise, we are commanded not to put confidence in a guide, It is a^c everlasting use to remember, That we have but one **LEADER** given us, and He is our **COMMANDER**, other leaders we may follow, but as they lead us to Christ; and other Commanders we must obey, but as they command from His mouth. The poore ignorant people of old, looked what their Rulers did, and hearkned to what the Scribes and Pharisees, Rabbies and Great Clarks spoke, and so were miserably seduced, and rejected the councill of God against their own soules. A good warning this for you and for me at this time.

c Ioh. 7. 30.

Secondly Consider, Are these cleare sighted men? They say so, They say, They **SEE**; Therefore you may say, and say truly, their sinne remaineth. And that you may know what you say, observe them in their practise. Certainly that old Sorcerer, did not blunder more blindfolded then they have done, for they looke to be promoted to honour; they mind the wages of iniquity, they love to receive honour of another; and seeke not the honour that cometh from God only. Lactantius sayes well, "your ambitious man, **BISHOP WOULD BEE**, "he that is all for his wages, he will blunder on, and though you should "tell him, he is out of the way, and the sword will meeke him there, and "shew him as cleare reason, that so it will be, as if you should carry the "Sunne in your hand, yet he will reject your counsell: he mindeth his wages,

d Ioh. 9. 41.

e Ioh. 5. 44.
Fl. lib. 7. chap. 1.
Qui ambitione inflatus, &c.

The Preface.

"wages, and honour from men: Luther said as much long agoe; I will never regard what the Monkes say; and lesse what they doe, they plead for their bellies, their ease, &c. tight propters, put them upon the hal-lince, and a penny weight upon the other scale (that is their bargain, so they indent with the Lord,) and that will way them downe. We had our lesson a little before, But on LEADER, and on COM-MANDER.

But we must give these cleare sighted men faire quarter, and heare their Objections first in the grosse and full lump.

They have beene heard speaking as they sate at Table, when their bel-lies were full (and was it not a good grace after meate) That this Par-liament had done so much against them, that it might be called (as the Councell of Trent) the ILIAD of this age; Therefore they had small reason to render them a THANK-OFFERING.

Be it so, and suppose too, some of them had beene clapt fast by the heeles (they might have pleaded iustice for it, and merit both) yet should they have joynd in a THANKE-OFFERING, they should have praised God, and Thanked man even for that: IN EVERY THING GIVE THANKES; then for imprisonment too: To God they will say (for they are not past grace.) Nay to man, if we follow the light side of the Cloud. I remember Mr. Bradford (but he had another spirit, an excellent spirit) was of that mind, and so he could doe; If the Queene will send me to prison said he, I will thanke her there; if from thence to the stake, I will thanke her there also. There was a thankfull Man.

But if we cannot draw men on to be Thankesfull for blessings; surely we must expect they will murmur and curse too under crosses: And yet it will be as cleare anon; when I come to cleare the Method, as the Sunne-beame, That we must be Thankesfull for all, for imprisonment, for stripes, &c. Thus in the generall: We must now heare the particulars of their charge, and those are two. 1. What the Parliament have done touch-ing Church-livings. 2. Then touching Church-Men. I must remember I am in a Preface now, and would not exceed it's bounds. When my pen did take full scope touching this double charge, I am perswaded, that I have cleared the proceedings in Parliament against both these, double Benefices, and perverse Men, to be the most advantageous for the Church, truly so called: the most just and equitable of any proceedings, that ever were heard of since a Parliament was heard of in the world: for to say so much as may satisfy the Reader, touching the first Charges how reasonable a thing is it first, That he, who hath an Office, should at-tend upon his Office? Again, how just and equitable a thing is it, that Watch-men should be stirred up, and not suffered to sleepe in the day, loosing to slumber, nay to snore in their Cabines? And it was strange, (but yet so it was) They could sleepe so soundly there, who had blood for their boulders. They slept soundly, while soules, purchased by the blood of Christ, are murdered at their elbow. Surely this was because their

Ob.

An.

a Thol. 3. 12.

IIa. 36. 109.

The Preface.

• *Vitis longifolia*
pau & spicata
fecundata, Sal.

Ob.

An.

4 MeiZow 3na
o mshos, &c.
He shall have the
greatest reward,
who works not
for a reward 164.
p. 2, p. 184.

[illegible]

their beds were too soft, and because of the sweat and rankness of their
prosperitie*. But He, who maketh inquisition for blood, will requite
this of them, who slept, while the envious man made havock and de-
stroyed; or if they were awake, then they drowned their Cares in wine.
And was is not time they should be joggled, and their full cups taken out
of their hands? ⁴¹ If, but what encouragement now to our Sch. lars, when
the maintenance is taken away from the Church, and her proper inheritance
from her Church-men.

It is not taken away, all the revenues there, shall runne in the vices of the Church, and be according to the first intendment (not to maintaine Drones, but the labouring Bee) for the advancement and enlargement of true Piety and Learning. I thought we should note this, there is encouragement enough in doing our Dutie, in working the thing that good is, for we worke for a good Maister. But I speak to them, that will bargain with their Lord, and will know their wages, else will doe no worke. I demand of these, why should this Discourage them in their studies, or cut them short in their hopes, that some men with their Ecclesiasticks, shall not be suffered any longer, to ingrosse or inclose the rich and fat pastures of the Earth; to eat the fat and creame of the Land, as those their Brethren before them, Abby-lubbers, evill-Scallts, slow-bellies have done, while the good Schollars feed upon a poore pittance the while; nay, are almost starved? I pray you might not good Schollars picke out many a good bit from such a place as this, were it rife of these, &c. and their singing men? And a very good riddance; how well might they be spared? no fitter (some of them) for a Church, then a Swine for a Parlour. And yet we doe not thinke, that there ought to be an equall dividend, an equall distribution of honours and preferments in the Church; but according to Desert and proportion in gifts: yet we thinke the Proverbe barbarous use here; They are merry in the Hall, when beards wagge all: And not when the one table have their full messes, even to a surfitting and vomit; the other none at all, or in no proportion. And so much to the complaint touching Church livings; now touching Churchmen.

Ob. 2. They cannot give thanks to the high Court, for they have cast forth
of the Church their Church-men?

Anf. Church-men! As the Judges, the chiefeſſo' them, were Common-wealths men, they ſo ſought their owne private-wealth, that they left the poore ſubject, nothing he could call his owne, but his miſery: So theſe Church-men, they called out the Church, the Church when they ſtabbed her to the very heart. Put we theſe together for they be Matches, Church-men and Common-wealths men; then you may ſaie worſe of them: then was ſaid of Chilperick a bad King of France, my Engliſh will not be ſo good as the Latine, but too good for them, He was a nurſing Father, not in deed, but in name ſo: He was ſet over the Common-wealth, as a golden head there; but he did not the office of an head, of a foot rather, and ſo ſtamped the Common-wealth to powder.

The Preface.

der. These good men are cast-out, and good reason, for they were as unfavourite salt, neither fit for the Land, nor yet for the Dung-hill, but men cast it out ^a; as the unprofitable wood of the fruitlesse vine, ^a Luk. 14. 34. were they meet for any worke? but who cast them out, and how? It is worth our labour the inquiring out. Surely, the Lord God did it, ^b Ezech. 15. 41 the God of recompences, for the controversie of His Zion. He did ^c Ezech. 14. 2. it even by His owne right-hand. But so (and there we set a mark) as their owne mischiefe did returne upon their owne head, ^d Ps. 116. his violent dealing came downe upon his owne pate. The conclusion is, The Lord cast them out, by the helpe and violence of their owne hands. It is true, and but equitable, That we should give all dues to man here, for he was a noble and glorious instrument in Gods hand for the effecting this worke, and disburthening the Church of these oppressours; but we must resolve all into Gods Hand, and unto the violence, that was found in their owne hand. It was the Lord, That BENT Judah ^e for Himselfe, and FILLED the BOWE ^d Zach. 9. 13. wvith Ephraim (we may fitly allude to that place) He hath raised up thy sonnes, from the North and from the South, O Zion, against thy false sonnes, and made them as the SWORD of a mighty man, against those mighty Adversaries: His arrow went forth as the lightning against them. He went out with VV HIRLE-WINDS of the South and North, a CONTINUING ^e k. Ier. 49. 33. Whirlwind, and it fell wvith paine on the head of the vicked. We may reade on, The fierce anger of the Lord shall not returne, untill He hath done it, and untill He performe the intents of His Heart: For see what the intents of these Church-men were against the Lord, even to make His Land desolate, and His Church forsaken: To set Ephraim against Manasses, and Manasses against Ephraim, snatching on the right hand and on the left, so eating every man the flesh of his owne arme; And yet their wrath is not turned away, no not yet; The same ^e Ier. 30. 23. malice boyles still and runnes over; This is their worke at this Daie, and these the intents of their hearts;

That the sword may be bathed in our HE AVEN; That the Land may be filled with blood from corner to corner. Observe againe, what they have done, and how they have prepared their own way, for the bringing in the Deluge of wrath. They have let the vineyard of the Lord the waste; and have broken downe the Hedge (now a Serpent has bit them ³¹ according to the threat) removed the ancient Land marke, made the Heritage of the Lord, as a speckled bird, exposed it to the spoyle of Foxes and to grievous Wolves. Here Chrysostomes words would flourish them were they well pondred on; I will but point at them in the margin ^d. The same Father doth make it cleare to the whole world, even now: That they have taught, yea commanded Atheisme all over their Diocesse, so Preachers doe, saith the Father (indeed they preach not at all) when they spend an houre in a daie (in Chrysostomes daies, as they preached every Daie) in laying the Foundation of Repentance, in Ep ad 1 Cor. 3 from Rom. 3.

The Preface.

k Heb. 6.1.

1 *Suadet lingua
id est uita, Gen. 18
19.*

An example hath
the vertue of a
Command; nay it
is a *Compassion*.
*Cogit eos docere, qui
exemplis Petri in-
ducuntur, Gal. 2
24. Ecce.*

m Zach. 1. 10.

n *Qui studuerit
intelligere cogatur et
credere. Titul. de
Deo cap. 17.
Op. 94. 13.*

p Zach. 1. 15.
q Job 5. 2.

r *Probitus est no-
stra impotentia im-
piorum vestra, Tert.
cap. 48.*

s 1 Tim. 3. 8.

from dead workes, and of Faith towards God: And the rest of the Day, and whole weeke after, turneth their backs upon what they said, in a lewd and wicked carriage. This maketh their hearers Atheists, it commands Atheisme, and so we have a little of that much, whereby the Father reproves the blasphemie of Ministers in his Daier, whose examples destroyed, what their preaching built up, and so they taught flat Atheisme. Our Church-men have done so too, as is cleare to all the world; and their judgement will be as manifest. Now the Lord is beginning with them, now is the yeare of Gods vengeance against those treacherous Priests and light Prophets; now He will recompence upon them all their abominations, which they have committed in His house before His face. Now He will raise up Carpenters, which shall strike off those homes, that have pybed and guard, and scattered the servants of the Lord.

And surely all the undertakings of that High Court, have gone out all along with God in His way: And have the very stampe and seale of His Hand upon theirs, to make His worship truly spirituall, according to His will; and not clogged and mixed with humane inventions, Ecclesiasticall and Civill charges: And he that shall looke upon them (the actions, I meane, of the High Court) with an impartiall eye: that shall be but willing to understand them, the meaning and tendencie thereof; hee will be forced to beleeve, (as was said in a higher case) That all this hath bene suggested to them by God, and managed by His right-hand. They have bene but as noble instruments, bent unto His purpose, and as the bow and sword in His Hand. But remember this with it, which was intimated before, He hath brought upon them their owne iniquity, and so hath cut them off; Their owne wickednesse hath helped forward this great worke, the casting out of these Church-men; nursing Fathers in Name and no more, for they starved their children; They helped forward the wrath, for the slaying a whole Nation: Now His owne wrath killeth the foolish man, and envy slayeth the silly one. So as we may say, in allusion thereunto, and conclude as of old, These Church-mens iniquity, makes full proof of the Justice and innocency of that High Court.

If you will aske me now in the close, what I can say against the office?

My answer is ready: but yet I will say no more here, but as St. Paul saith, touching the LAW, we know the Law is good if a man use it LAWFULLY. The next Objection steeleth, for it is from a tongue set on fire of hell.

Ob. That now they have cast forth Church men, they will cast forth their King too out of the inheritance of the Lord: They will rise up in battell against their King, and can they expect that we should render them a Thank-offering for that?

An. No sure, the Axe rather, or a rope; let one or both be tendered to such Parliamentes, who deale viciely with their King, as if he were not

The Preface.

noynted with oyle; and then shall these servants of the Lord be free, for they can call God to record upon their soules, that they rise up for their King against Spoyle; for their Religion against Papiſts; for their lives and liberties against murderers, for their Church and Nation against them that would make fenced Cities, ruined heapes, and bring utter desolation to the King and Kingdome, Church and Commonwealth and all.

The contrary is suggested to his sacred Majesty, and so forced, that he dares protest (see how wicked Counsell may prevail!) in the face of Heaven and Earth, that they who seeme to be on his side, and with him, shall maintaine the Lawes, just Liberties and Rights of the Church and Commonwealth.

Marke, Reader, Sons of Belial (so much malice hath suggested, and so far prevailed) shall maintaine the Lawes; and Papiſts the true Reformed Religion; men of bloods, like triſt Villaines, may the very same, shall safeguard your lives. Reade on, Those, that are gone out to battell against these enemies, whether soever the L O R D shall send them. VVhat are these men?

Ob. Malice hath suggested (but thee was foully out) That most of them are ANABAPTISTS.

Ans. Nay, not one, I say againe, not one. Malice may suggest, That some one or two there, is a Samaritan and hath a Divell, for that has bin suggested against the Captaine of the Host; but that there are ANABAPTISTS there, that is false sure; because they are gone forth to vvarre, and vwill maintaine it to the Death; No ANABAPTIST then: No nor Rebels, nor Traitors neither, though suggested so. Like the dirt of Oysters, it will not staine; the righteous have bin standered so of old, but never has beene heard or seene such contradictions of sinners, such contrarieties of Tongues and Wills as now a daies.

They can reade much written in commendation of folly and to some purpose; They can reade also some sheets blotted in the commendation of the Ague, the Feaver and the Gout: Yea and one whole sheet in the praise of a Louſe, and three sheets in the praise of the vilest person, (but he was an Emperour) that ever went upon two Leags: All this they may find and reade in Bookes; but they never heard or read, till of late, nor their Fathers before them, "That an Army most of Papiſts, and the other looking steadfastly towards Rome, in the same Kingdom, have bin commended for loyal Subjects, to a Protestant King: And an Army of Protestants charged with Treason and Rebellion against the same King. But the Righteous are not carefull, they can turne, as afore-said to the LORD OUR RIGHTEOUSNESSE, and seeing there is no wrong in their Hands: They can say, as David so persecuted before them, The God of their Fathers looke thereon and rebuke it. This has beene the good mans comfort evermore, when he hath beene persecuted at with the tongue; "My Adversaries can say much against me

The Preface.

(for he thinks his tongue his owne) "but he cannot say, I HAVE FORSAKEN THE LAW OF MY GOD: So now, malice may suggest, that there be Traitors in Gods Hoste, and most of them Brownists and Atheists; for is not so shamelesse to suggest, that most or any of them are Papists (no Anabaptists:) If so be malice could have suggested that, and have made the charge good, where had our Hope beene? Certainly had this Hoste consisted most of Papists, it had gone out under the guilt of all the righteous blood, shed upon the earth from the blood of righteous Abel unto the blood of Zacharias; and so downe ward unto this Day⁴; but not one PAPIST, no not one in the Host of God, the enemies themselves being Iudges; the Papists are all on their side, all the world over: And that it is so, is as cleare as the Sunne, when he shines in his strength; All the Papists are on the other side, and not one with the Host of God.

Surely, here is matter for high praise to our God, Blessed be the Father, Sonne and Holy-Ghost, that Satan the accuser of the Brethren, hath condemned his owne cause and justified theirs: for behold all this is granted, that all the Papists in the Land, may all the world over are on that side: why then we conclude first, say the experience of all ages concludes for us;

1. That there on their side are all the Rebels against their King, his Crowne and Dignity: There are all the Traitors against the Church and Common-wealth: For Papists have been the Fomenters, the Actors of all Rebellions, treasons, murders, massacres, in all ages since that Church had an appearance on the Earth; and so are they now, and so will be till their great Prophet be cast into the great wine-press of the wrath of God.

2. That our Host is gone forth, whither God shall send them* against His enemies, which are the people of His curse, and against whom we are charged to maintain warre for ever.

3. This Host is gone forth in the strength (I will say nothing of the Prayers of Gods Host abroad and at home, but) of the BLESSING of the ALMIGHTY. Some may say, how doe I know that? Verily well, and I would have the poore Country-man know it too, for that is my syme; The Host is gone forth under the curse of his Holinesse, the Pope, I meane. Now it hath been concluded as follows ever since there has bene a Pope in Rome and a Papist in England. Look which way goes the Popes curse, that way goes GODS BLESSING, for they goe contrary, as Christ and Anti-christ. And this is enough to set the Country-man in his way, if his guts be not in his head, and his brainer in his belly*, and if so, yet he can discern which way the Papists go, and that it is a cursed way.

4. This Host shall be victorious, that it shall, for it is the Host of GOD and His CHRIST, against Antichrist, it must go on and do valiantly, for the BLESSING of God goes with it, and the curse of the Adversary.

d Mar. 33.

e Revel. 14. 19.

* 1 King 8. 44.

*Cuius cerebrum off
in ventris ingenium
in panis. Ag. 27.
28.

The Preface.

Al, but the Host of God hath mi'carried?

Ob.

No never; but so as to make them looke better to their carriage, and *An* to manage things more orderly in a way to a blessing. They have mi'carried so as to make them more victorious over themselves at present, and over the enemy at the last. True it is, The Sword devoureth one as well as another. *It may devour Gods dearly Beloved* and as deare to us, as the blood in our veins; and yet it is His Host for all that; who created the Smith that formed the vveapon. I solemnly protest in the eares of the God of Hosts, and could be content I could be heard over all the Christian world, that, if this Host were all wounded-men, yet could I not doubt of the victory. I may doubt, may I doe doubt, That we have not wept enough, nor prayed enough; or if so (I doubt it) that may be wanting now, which answers to burnt-offerings and peace-offerings once: I may doubt of all this, but I cannot doubt of the victorie, in the best Time, Gods Time: For it is Gods Host, a slandered Host, cursed by the Pope, and his vassals, therefore Gods blessing is there; it must prevaile and be victorious.

And this is all the answer they shall get to this, and it may suffice. How can I give a direct and single answer to a double tongue and a double heart, for their language is different. No man can imagine, That the Adversaries speake as they thinke; for who can conceive that Noahs flood was sent upon the Earth to assay the dust there: or, that the Diuell stirred up the Arabians, Sabeans, and Chaldeans to be a wall unto Job, to safeguard him, his children, his house and goods? And so I have done with these Collegiate men; Removed the offence, taken from their example; answered their double charge, and their notorious slander. And yet there is one Objection more, which truly I had cleane forgot to answer in it's due place, therefore it must be done now.

Ob. The title of honour is taken away from Church-men.

Anl. That cannot be said to be taken from us, which belongs not to us. Will no title serve the turne, but please your Grace, or your Lordship, thereby quenching Grace, & Lording it over the consciences of men? Another Title will serve better: as a Rod also for Discipline, and yet not made of Iron. Let them Lord-it over themselves, and their owne lusts (which they have served) and then they shall be Lords and Princes too, may most Prince-like men. Why may not those Titles serve them, which the Holy Ghost hath given: I dare say, though you read much in the Fathers touching Titles of honour given to Church men; and a Church-man of state, but none now, tells us the Bishops seat is a Throne, yet none of all these have reached to that height of honour, as those Titles doe, which the Holy Ghost hath given them, Stewards, Embassadors, &c. To say all in two words, Messengers of the Churches and the glory of Christ. Let a Minister answer those Titles, make full proof, they belong unto him; let him fill them up, as the word implies, and then I will not say, what he shall be, for he shall shine like the Sunne, but what he is for the present, the most honoured person that is in the world.

6 Basilides
Ios. 1. 1. 1. 2
Ep. 1. 4. 7.
g. Pockington Al.
Christ. p. 11 & 99.
Thronum propit
principi orbi
les non serva. Ben.
Heb. 1. 1.
h. 2. Cor. 8. 23.
2 Tim. 4. 5.

The Preface.

We must note now in the close two things, one for our information, the other to learne us our Dutie.

Ms. A. 50. 11. 7

1. Schoole-learning is not of virtue sufficient to unscale the eyes or unruile the heart, an annoynting from above does that. Humane learning if not sanctified, closeth the eye the after; it is a great snare, and like an ignis fatuus (a macke fire, a sanctied light, kindled by our owne sparkes), and a busie leader in these daies) misleades strangely.

Ms. A. 51. 18.

2. We must learne our Duty now. Though they revile, we must blesse; though they defame, we must intreat; though they persecute, we must pray; that the Lord would not deale with them, as they have done; there was none to guide the Church among all the Sonnes she hath brought forth; neither were there any that tooke her by the hand; We pray, dea'e not so with them (good Lord) guide them, take them by the Hand, that they may walke in strait pathes. Though they did rise up against Thee; yet doe not Thou rise up against them; but pardon them according to the exceeding largesse of Thy abundant mercie, which can multiply pardons, as we have multiplied finnes. Lord, cleanse these fountaines, keale those bitter waters, that such may runne thence, which may refresh (not poison) the city of God. Amen.

Now recall what was said at the beginning of this contention, wee have but one LEADER and COMMANDER.

And so I have done with the Divines, whom I honour very much and heartily, so be they are Divine, magnifying their office, exalting the Scepter of the Lord Iesus Christe these not so, but the contrary; the Lord lay it not to their charge: He will not, if, in truth of heart, they can charge and shame themselves with it. I should now come to the Lawyers, the chiefeest of them, for they have made the THANK-OFFERING to be questioned very much in point of Law; but they are run away, turning their backs upon the Law, yes, the supreme Law, and the highest reason.

Thanks be to God, we have the Law on our side, and in more strength energie and virtue, now these Lawyers be gone: And by helpe of God and the fore-mentioned, I shall cleare the THANK-OFFERING, and the Readers understanding touching the Cavils about it, and render him also, in the close, a very thankfull man, that is, he shall give us his heart, and his purse too, if need require, his life also, if Law or Reason can perswade with him, or the WILL of GOD, all this shall be cleared in order.

All appeale to the Law, I shall appeale thither too, and yet not to the Law of Nature, which teacheth a poore worme to Earth-it-selfe against the foot of pride; nor to the Law of Nations; no nor to the Lawes and Constitutions of this Kingdome, whereby we have a priviledge beyond the Christians in Primitive times, living under those Emperours, whose Constitutions (I had rather call them so then Lawes) were flat against
the

The Preface.

the Christian, and their Religion, and that is very considerable now. But all this I leave to the good Lawyer, I mean, the honest man; and truly he hath cleared the case soundly and well, so much I know and I doe profess my selfe; No Lawyer you will say. Yet but I am, for I understand the Law, as the Proverbe is; Every man is a foole or a Physician; he understands something touching the state of his bodie, what is good or hurtfull for him: so he is a simple man, that knowes not so much Law (and I presume no more then) as may fit him for a civill life in his Societie or Neighbourhood. But that I may keepe within my owne bounds, and be sure to goe right, I will aske and receive such an answer, as shall be to the mind and heart of every honest man.

Q. What is the Law? we have heard much of the common Law, we have seen and felt something from the Civill Law; but what is the SUPREAME LAW?

A. The answer is this, and you shall heare no other, if you shall ask it of Doom: Daie, THAT THE SUPREAME AND SOVERAIGN LAW IS THE SAFETY OF THE PEOPLE.

We argue, Then the Nobles all (we need no other word, they all are so, so their Votes for Christ, and actions to promote His glory have innobled them) have proceeded according to LAW, the SUPREAME LAW: For I aske, and let malice answer, Did ever any before them sweat as they have done? "Did ever any worke so effectually, for the safety of their Nation? We thought (such fools we were) That safety it selfe", as the simple Proverbe is, could not have saved the Nation. We said, Our hope is perished; the house of Esau shall be a fire, and the house of Jacob as stubble; Behold by their noble indeavours and contrivements, they have so wrought with God this Day, That it is otherwise, they have snatched us as brands out of the burning: and now we may say, as we read, The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble. And have they not Law for this?

No Law for keeping downe the fire, that wild-fire, from kindling upon our Bodies, our Houses, our Townes, our Cities, our Nation, our three Kingdomes? No Law for saving all these from utter ruine and Destruction? Doubtlesse they have Law on their side, which will justifie them, and their actions, The Supreme law; It cannot be clearer, but it is as cleare as the Sunne, that glorious Creature shining in it's strength. Nay, I must goe higher, and quite stop the mouth of malice it selfe. Did ever any contend so heartily, worke so effectually with one lip, and one shoulder, as these Nobles have wrought for the SUPREAME safety of the people? I mean, the SALVATION of our SOULES, that is Supreme, a Salvation indeed. If we will be silent, and will not answer here (as man hating to be Reformed) I can tell who will answer with indignation and wrath enough; the Prelates will, those, that labour not in the Word and

b Suprema lex salu-
tis populi.

c Salu-
tis populi.

d Obad. 18.

Do.

The Preface.

Doctrins, those I mean, All that Antichristian Tribe, the Divell and all his servants. The Votes and actions of the Nobles this way, have tormented the Divell and his Angels; A sure evidence, That the Nobles have done right, They have wrought for the safety of our bodies and soules both, that's a Salvation indeed. It were folly to wake now, and blasphemy to doubt, whether they had not a Law, a Supreme Law for all this? And so I would leave the Law (but it will not be left) and come to Reason, so to argue the case.

*e Summa Ratio
que pro Religione
fuit,*

What is the best Reason? The Answer is, and we have no other, That is the chiefe, the prime, the principall, the highest REASON WHICH MAKES FOR RELIGION, that is is: come then, let us argue the case like reasonable men, keeping close to our Reason, yet honouring the Law (of the Land) just and good; and the good Lawyer, for he is a good man: and he knows himselfe to be so, or the contrary, no man in the world more clearly then he, because, though he could tread the Law under his foot (as the bad Lawyer hath done) yet he cannot put-out the light, which he hath set up in his understanding.

All call our law, law, as if all their helpe were in God and the law. It is indeed, but if wee forsake right Reason; and yet expect helpe from God and the Law, we shall faile of our expectation, neither God nor the law will yeeld us any helpe, for God is holy and the law is just.

Consider then, what partie (for there be two parties in the world, dividing all betwixt them, and carrying all before them, so they have done ever since the world was, and so they will doe while the world stands.)

Which of the two doe act according to right Reason, that we call the highest Reason? Who of them doe make it their worke, to doe Justice and Judgement? But I will come to the highest step, which of them doe labour to advance Religion; to set up the Standard of Iesum Christ? He is blind and will not see, who sees not his answer hereunto. Why then, they have God on their side and the law on their side (I might say, Gospel too for there comes in the highest Reason) and therefore by helpe of God and the law, and right reason also, they will doe exploits. Observe we how the Worthies in the managing of their great affaires, have walked (by the same help, and steering their course by the same hand, levell to the same mark) how exactly, how blamelesly, how harmelesly, as the Sonnes of God, (according to the line of men) so as Momus himselfe, an envious and prying person once, and now, and yet cannot rebuke them. How comes it to be so, That these Worthies have carried themselves so exactly well? There can be no other reason given but this, by helpe of God, the law, and the highest Reason. For as was said, God is their Pilot, he steers their course, and the law was their land-marke, their boundary, their hedge (had they broken that a Serpent had bit them)

*d Phil. 2. 13.
e Eccl. 1. 13.*

The Preface.

them *) therefore, &c. for every man knows it : they with such helpe, must steere their course as exactly as the King does, who does according to his charge, seeke helpe from God, and direction from his Law-book *. But now on the contrary ; when a man shall slip his hand from out of Gods hand ; will have none of Him, none of His helpe, will desert the Law, the supream Law, that old Land-marke, remove that out of it's place, and forsake Reason, the highest reason ; what will bee doe ? blunder on as the old Sorcerer did (Prophet is too good a name) Balaam, I meane, so he will blunder on, though a flaming sword stand in their way, turning every way to stop them in their course : Like the Duke of Arabia, Leader to the Sibeans, so they will doe ; And he was a wild Duke, some say, mad, for, carelesse of his owne desert Country, he commanded in chiefe over those, who carrying their right upon the Swords point, robbed, spoyled, pillaged all places and persons they came to ; though their best friends, they served all alike, as they did Job. How so ? By helpe of the Devils (he stirred them up) and by helpe of his Lawes, which are written in blood. They forsooke the supream Law, and were forsaken of right Reason. So they went on in a cursed way, the path of the Destroyer, wasting and destruction was there ; and this is the way of the wicked now, the old pathes that the Papists have trod in through all Generations ; the way of peace they have not knowne, and cursed are they that walke therein ; nay he shall not escape punishment that stands still, walke not, but alloweth of that way. Marke this good Reader, (for I would galler thee at the very thought of this way) he shall not escape punishment that alloweth (or consenteth to) this way. I will cause them to be removed into all Kingdomes of the Earth, because of Manasseh the son of Hezekiab King of Judah, for that which he did in Jerusalem *. Might we question the Righteous judgement of the Lord, we would aske here, Why must the people be removed for that which their King did ? And why must the after-generation (for this was long after) be sorely visited for the sins of their fore-Fathers ?

There is a double answer unto this double Question, and it will cleare the just proceedings of the Lord, The Judge of all the Earth, and shall not be do right d : " Because the people then when Manasseh was living, allowed of what their King did in the alteration of Religion, purged and sealed by his good Father; and persecution of Gods servants : He was the Authour of bloody Decrees, but the People were the Ministers and Executioners thereof, and woe to both *. 2. " And the generations following, allowed of all this, for they went on securely not bumbled for what their Fathers had done. This is the answer, and the note, and if it be noted well, it will be as a flaming sword to keepe our foot from the path of the destroyer, nay more, from allowing of that way, for as sure as our son'es doe live, they shall fall, they and their companies, that walke in this way, that allow and consent to such a way, where wasting and destruction is, forsaking the helpe of God and the Law, and forsaken of right

a Eccl. 10. 8.
b Deut. 17. 13, 14.

c Jer 13. 4.
You will find part of this answer in the large English Bible, more fully in Iosiah, but most fully, clearly and usefully explained in Calum upon this place.
d Gen. 18. 25.

* Tum audaciorum
maleficiorum, tum
administr. lib. 10. lxx.

The Preface.

Reason: For the blessing of the Pope goes along with them and the curse of the Almighty: That was the point, and it cleares forth the way unto us what way we must avoid, if we would escape the curse of God; what way we must take (for there is no standing still, a Nether, that is to allow of a bad way) if we do expect a blessing from Him. And this I hope is cleared out unto thee, so is thy judgement therein, Thou seest clearly what way thou art to take by the helpe of God, the Law, and the highest Reason. I shall cleare the WILL of GOD unto thee next, for I doe suppose there is a bricke wall betwixt thine eye and it: thou art not cleare at that point. By the helpe of God, I shall make it as cleare unto thee as is the sunne beame. But I doe beleve already thy mind is so cleared now, That thou dost thinke it but a point of mere duty, that the Church should render a Thank offering to Her God (that cannot be questioned now) and to man also (that is questioned) by whose hands the Lord hath wrought so wonderfully this last yeare: Nay, I am perswaded better then so, Thou wilt doe, as the Church doth. thou wilt offer too; "Yea thou wilt say, thou wilt give thanks, for that is as easily done, as thy Cap is moved, an easie motion that. No, but it is not; it is the Churches THANK-OFFERING, and she offers willingly; therefore if thou wilt doe like her, we must have thy tongue and thy hand, and thy heart: A Thank-offering is not a Lip-labour, no, there is in it the very labour of love, the worke of faith; and, (because we looke to see our thankers againe) the patience of hope. Come now, what wilt thou doe? (For words and no more, are like Nuts, they nourish not) Marke what follows; If I knew the will of my GODS, I would doe what they would have me doe; and they should have what they would have from me. A notable speech, and yet a Heathen spake it, Seneca, whom because of this and something else he said and did, Erasmus calls a Divine-man, and is so charitable, as to register him in the Catalogue of Saints. Indeed this saying containes much, and we must make much use of it; we will heare it again; If he knew the will of his gods, What then? Then they should have the strength of his pores, and the chiefest of his Riches, they should have what they would have. So he said. What were these gods? Stocks and Stones, some of them Devils; few did him a little good, at sometime in conceit, he wot a great deal of hurt, "but he offered so liberally to all, because he would please all, that some might do him good, others might doe him no hurt."

Esquire now and so thou shalt understand His Will the better. What is thy God? As we read, The God That made the Heaven and the Earth, The Father of the Lord Jesus Christ, the God before whom thou dost walk, the God Who hath fed thee all thy life long unto this Day; The God Almighty, Who hath blessed us with the blessings of Heaven above, blessings of the deep that lieth under, blessings of the breast and of the womb. But when I have said God, I have said all, Mercy, goodness, wifdom, power, riches, all; only this was not said, That He so loved the world, that He gave His only begotten Sonne, &c. What wilt thou do now for this God

3. *Amicus civilis* 13
11.
Placendi sunt Dⁱ
malis ne ledant, do-
mi invocandi in
profus.
a Gen. 4. 17.
b Gen. 49. 25.

The Preface.

God and His Christ? Thou wilt understand what His will is first: Thou dost well, so thou shalt; His will shall be cleaved unto you, as the Sunne beame. This is His will, even thy Sanctification, His will, the very Law of His will (but His will is His Law, an holy Law; and His will revealed is our Law) that wee should sanctifie His Name and His Day, heare His word, and doe it, that is His will; walke as people in Covenant with Him, as children of the light, honestly, as in the Day, soberly, righteously and godly in this present world: not in rioting and drunkennesse, not in strife and envying, nor as Arabians (Sabeans) and Chaldeans, Papists and Atheists, men without God in the world, robbing, stealing, pillaging; not as the fishes in the Sea, where the greater devour the lesser; nor as Devils, standing each other; not as his eldest sonnes children of Beliall, breaking yokes and casting away bands, and girdles, under a pretence of being freed from fetters: not so, for this is after the lust of the Devell, most contrary to the will of God, which is as was said, Holy, just and good. It is impossible we should be ignorant of it. Why then Thou knowest what the will of thy God is, and Thou seest Who steere their course thereafter, by the beips of God and the Law. Thou seest who doe contend for the Faith, for Religion, for the Gospell, call it what you wilt; it is that whereto the Prophets and Apostles have scaled, and so transmitted it to the generations following, and from them it came streaming downe unto us in the blood of the Martyrs, under the shadow whereof this Church hath enjoyed her Sabbaths, rest and peace these foure-score yeares and upward: So long have we set in peace under this covering. For this the Nobles have contended, and are resolved to resist the opposers of it unto blood. And is it not Gods will they should so doe? Yes, more cleared unto them, then if it could have bin written with the Sunne beame. And is it not their bounden duty so to doe? No question to be made of that, when it is clearly the will of God. But I would rather their children should answer here: Certainly ha: these Nobles jailed at this point, had they not given out their Male, their strength in the managing this great businesse; had they not contended here, then had their Descendents put up a complaint against them doubled, the same, as we reade, "Bloody Fathers have ye bin to us, bloody Fathers ye are. Yes contended not for Religion, ye neglected that, ye were careless thereof, and so of the good estate of future times, unto which ye knew, ye must transmit and commend over, us; your dearest pledges; bloody Fathers ye are, so they had complained."

Blessed be God, they knew the will of their Lord, and their bounden dutie, and have done thereafter; they have contended for this Faith, and they will contend: what is their life to them? or what regard to a new borne son? If ICHABOD, where is the glory? that is gone. They will contend for the Glory, they will keepe it, they are resolved so, so to contend even as for life.

The Preface.

Ob, *What contend against their King? Is that the will of God?*

An, *A sillie Objection, I had almost said wicked, They contend for the King, for the maintaining his Crowne, Peace and Dignitie. They contend for the maintenance of Religion, and that is like the maintaining a Ship in a Tempest; a sillie will, all man, and let him perish (if he be not a sleepe) that will not put forth his hand to maintaine the Ship now in distresse of weather; if that liver be liver; if that drown be drown. Truly, I have said all I can saie; They that contend to maintaine Religion, doe as those, who contend to save their ship, save that and that will save them. The Nobler doe contend to maintaine Religion (that ship) and in so doing they contend for their King; his life and peace, for his everlasting crown, for the peace and honour of his people, for the safetie of his Kingdomes, that they may be the head and not the tail; the most honourable of Kingdomes. All this they doe contend for, for they contend for Religion, that ship which carries three Kingdomes in it at once, peace, safetie, lives, liberties and all. And is it not the will of God they should so contend? It were folly to answer, for it is blasphemy to doubt. Then what wilt thou doe to helpe them and their cause, against the Mightie. It is the greatest, the most hopefull cause, the best, the plainest and clearest (as cleare as the Sunne beame) the most legible cause that ever was heard or read of in the world. What wilt thou doe now to rescue thy King from out of the hands of Murderers? The Land from out of the hands of Spoilers? The Lawe of God and man from sous of Beliall, who would make all void? What wilt thou doe, to helpe the Lord against these Nimrods, mightie hunters? What wilt thou doe, I say, to helpe God and the cause of Christ? Neither of them both donces thee, He, whose cause it is, can manage it without thee; But so He is pleased to honour His Servants, by calling them forth to helpe Him against the mighty. And what wilt thou doe for Him and His cause, who was made a cause for thee, gave His blood for thee, what wilt thou doe for Him? It is His will and command both, that thou shouldst give in thy helpe, the Myle of thy stocke, thy strength and chiefe of thy substance to Him, and thou hast heard what an Heathen will doe in such a case; then thou wilt bid freely, Thy Religion, thy Faith, never put thee to cost, till now, what wilt thou doe now? A Papist shall not out-bid thee, for the maintaining his Idol-service, a cursed service, yet see how forward he is, he will give all to his skin; nay skin and all, for he will venture his precious soule, he loves not his life unto death in his blind zeale, so he may maintaine the Man of sinne, a despicable man, and his cause, a desperate cause. The Atheist bids roundly too (the man without God in the world, who believes not that there is any Spirit good or bad) he carries his soule in his hand too, he fights himselfe into slavery, that he may maintaine his Idol, his pride and Ambition, for Honour in that waie there is none, no nor ease, nor peace neither, yet see what he doth, how impatient he is in traversing his waie, that cursed waie! The Papist shall not exceed thee now, no nor the Atheist*

** Omnis peccatum
impatiens acri-
bendum: Nemo im-
pudicus non impati-
ens pudicitiae, nec
inimicus non impa-
tens iustitiae. Tert.
de pat. cap. 5.*

The Preface.

theist neither. Why then thou must be very active and liberall too, thy hand and thy heart and all must go, els they will go beyond thee. I aske againe, what wilt thou doe? Before thou canst answer me, I must resolve thee in one doubt more.

Ob. I could all with a more free spirit, with more enlarged affections, because with more cleareesse of judgement, if so be Gods will were concurring with the will of my nursing Fathers and spirituall Lords.

An. These were not spirituall once, nor Lords now. But this is a strange speech if we marke it, that Gods will must concur with mans will, els we will not doe there after. This is preposterous indeed. What must yeeld here? Without all contradiction, as the lesse is blessed of the better: So the lesse must yeeld to the greatell, and the worst to the Best. Gods will is an holy, a good, a just will, as you heard; mans will is crosse, stubborne and perverse, as you shall heare, it is affianced to carnall wisdom and humane reason, and so it is, as it hath bin, and is now, as it hath done, all the mischief in the world. Mans will, by the best of carnall reason, and the Law of sin in the members, hath rebelled against God ever since there was a man upon the Earth. "This will, saith one", was the Serpent in the Garden; it made Cain kill his brother; perswaded the old world to do as we reade, and provoked Pharaoh to rash into the Sea: It made Gods people murmur, it made Solomon lose his wits amongst his strange wives; and stirred his Father to kill Uriah; this very will with her confederates, persecuted the Patriarkes, Prophets, Apostles in former ages, the Messengers of the Churches and the glory of Christ ever since, downeward to this day. Nothing so much as this will savoureth the Kingdom of Anti-christ, introducing all the superstitions, Hypocrites, murthers, massacres, &c. This will perswades a man rather then stoop to fall, though he is but to stoop to Law and right Reason; This will makes the most worldly wise, the most foole, most wicked, most persecuting. And so the Author goes on. Testimonies from latter times can tell us as much; Mans will by it's helpers, afore said, will bring a city into a snare, So in English: Will set Cities on fire, and whole Kingdomes in a flame, so Iunius reade it, and so we, for so this will would have done. At then, it is willfullesse to say: This shall be for I Will have it so, the VWill is the Reason: So also, it is wickednesse, to looke unto mans will (further then it is subordinate to Gods will) for it is as the carnall mind, enmity against God, not subject to His Law, neither indeed can be f. It is then sufficient, abundantly sufficient, That we know Gods will, and this is our wisdom, to resolve all therein to; That it is His VVILL we should contend for the Faith, (for the safeguarding that Ship) strive, even unto death, for the rescuing our King, Parliament, Nation, Lawes, Liberties, Religion, Lives, out of the hands of Spoylers.

Ob. Spoylers? why so? Those of our owne Nation, and those called in

If he be a Clergyman, that scripples here, either is the will of Man, or as the offering, be cause him was: In a counterfeite, he hath satisfied his conscience and rock'd in a sleepe, resolved in a more scrupulous case; that he may receive his offerings next Easter; he takes all the years after, and more a great deal from two places, though he ministers as neither: there he is pinched now; but no scruple there. a Heb. 7. b Bernard Octob. 3erm. 3.

e Pro. 19. 8. Sufficiently sufficient, sufficient,

f Rom. 8. 7.

The Preface.

unto us, endeavour with all their might to establish our Religion, Lawes, Liberties: God forbid I should deare it, for they assure and vow it too.

Ans. I thought this had been answered before, but some men will not be answered. In earnest, tell me, Art thou so credulous as afore-said? Yes. Then dost thou beleewe, as afore-said, that Noahs Flood came in to allay the dust: And that the Duke of Arabia with his companies of Sabeans, were stirred up to safeguard Job and his house. It is not Gods WILL we should beleewe lies; nor what the tongue saith, but what the hand doth. Mans WILL is cleared here to be perverse and wicked, GODS WILL so cleared also, that we cannot pleade ignorance thereof. I will hold my Candle no longer before that Sun.

This is GODS WILL as afore said, and we know it so to be, and They that doe know it, and are engaged to doe thereafter, have such a sense of Dutie, that they would rather loose their Heads, then that their King (so we touching King and PARLIAMENT) shou'd lose one haire of his (or their) Honour.

And so I have cleared (as I could, and as briefly) the maine doubts, touching the Thanke-offering, the person that offers it, our Dutie thereupon, and grave questions therabouts, for the settling of the judgement thereto; that we also may offer, THANKES to GOD, His King and His faithfull Servants (i.e.) our Tongues and our hands, and our hearts to serve them in LOVE, and Love is a great Commander, it commands all; it does all, it beleeveth all, it gives all, &c.

The method is questioned next, not where I am to begin, for surely that is out of all question, with prime and ancient Mercies, and with the bottome or top Mercy (expresse it you, for I cannot) the root-Mercy. The Church fixeth thereon, therefore I must remember that, for I could not raise a Pillar, and make it stand in the Ayer without a bottome. Hee that builds without hands, upholds without pillars: So God doth, man cannot doe so. I am right thus farre.

Indeed the maine Question is, touching the Method; and the good stumble at it, Why there is a Thank-offering, for dayes of Captivitie?

I conceive there is great reason for that, and had I failed at that Point, I had no way answered the mind of the Church: Therefore it was my chiefe care, and I knew it was the Churches pleasure so, To remember her Nights of Affliction, for she never profited so much as in that Schoole, though she sate in the darke; her daies of Captivity, for she never felt such enlargements as then; The time when she sate as a widdow, for then she remembers the Lord was a Husband unto her, when she sate an Orphane, fatherlesse and motherlesse, nay childlesse,

*d. Amicus Christi
& facile videbitur
omnes difficile, par-
vum &c. Hier. ad
Eulph. 17. p. 109.
Sequitur hunc af-
fectu membra
omnia & omnes
partes &c. Calim
Dan. 9. 4.
Tūc apēl. v. d
καρπαιον, πα-
σαιν ἐν πολων δ
θεωμι & Cbrty.
in cap. 39. Gen.*

The Preface.

childless, for then she was in bitterness. A Father and Mother both are carried forth to the place of silence, laid in their darke beds, and little is said, and lesse is done, but for ostentation and show for the most part, but the child is carried on to that place, and behold there is Lamentation and bitter mourning, as Rachels was: This sad time must be remembered too, for the Church can say now, That then the Lord was to her better then tenn sons. The immediate comforts are the strongest comforts, & are then poured in, when the vessell is emptied, Creature comforts are denied, or drained forth, and self confidence is gone-out, for then prayers are poured-out too (at other times there was but a dropping, a pouring forth now) when she is in bitterness, or a sufferer, in bonds or imprisonment, for the cause of her Christ, &c. Enquire of him or them that have been pillored for the cause of Christ (it must still be remembered, The cause makes the Martyr) then separated to the winds; these will tell us the same, which my eares have heard, that then came in the greatest Spring-tide of comfort, when they were at the lowest ebbe of distresse, then their soules were ravished, then they felt a joy unspeakable, when the Adversary had made them a GAZING STOCK by Reproaches and afflictions, A SPECTACLE to the world, Angels and men. It was so with our brethren, as with the Apostles in ancient times; when the Adversary stooped up every crevice, that no light might come-in, then behold a light shineth; when the Adversary layeth load upon the laynes, and makes fast the barres, then behold strange enlargements, for God workes then; all difficulties remove, and the iron-gate opens. When there is no supply from the Field, nor from the Fold, nor from the Stall, Then God comes-in. What then? Then it followes, I will rejoyce in the Lord, I will joy in the God of my Salvation.

I could fill the Margin and line both, and to some purpose, but the case is plaine, and the duty is evident, The Church hath thrived best, when her pasture was shortell: Adversity hath slaine a thousand (and yet I cannot tell that, for I reade but of one that was not bettered by it, and that was King Ahab; his name is doubled, for he rebelled under Gods rod in a time of distresse) But prosperity hath slaine it's ten thousand; perhaps more, for I never read of any more then one, that had his eyes opened by eating hony. Few or none have bin battered by the sweets of prosperity; many have bin undone. But I forbear, only noting this; Ho that feasteth upon the sweets the creature yeelds, taketh full liberty there, is not acquainted with the righteous mans joy, who then, and never but then, sees rivers of living waters flowing-in; floods of bony and butter, when he hath stop'd and dammed up (in affliction and judgement) all his fresh springs from below. And so much to cleare the Method at that point, as the Church is preparing still for the houre of Temptation, so they are joyfull in it, and thankfull for it. This is of great concernment to us, who are at the heights in our joyes and at the depths in our sorrowes.

For the Remainder, let it answer for it selfe, Surely, I stood bound to God and man both, undertaking that worke (fitter for another

fler. 31. 19

g Isa. 26. 16.

d Heb. 10. 13.
e 1 Cor. 4. 9.

f AQ. 21. 7.

g ver. 10.
Hab. 3. 18.

h Chro. 22. 12.

i 1 Sam. 14. 7.

The Preface.

another, but another did it not, till I was so farre, as past hearing a call-
backe) to begin with that yeare and month, when God did worke most
wonderfully, for then he wrought alone, His arme was bare, therewas
no covering of flesh. Thence I proceed to those vwookes, that man
VVROUGHT vwith God, and I bring them in as the bearers did
the fruits of a good Land, thrust and throught together, like Grapes in a
cluster: Yet so as all may see how pleasant the Land is our Nobles would
bring us also to.

The meaning is, you shall have but an Abstract here, an abridgement of
many particulars largely debated on in their place, and there making up
a full Volume, which the Authour keeps entire, knowing very well,
if there be cause of it, He that suggested it, and brought it to his
hand, will bring it forth in due time: In the meane time he could
not forbear, but he must send forth this Abstract in the Churches names:
For though Epitomes are deemed, by a nob'e Schollar, the Moates and
Cankers of History, yet considering the season, that the time is quick
and may be short, they are the fullest in sense and quickest for use. It
is indeed in two or three heads not large for an Abstract, but it is
considerable, whether there was not just and necessary reason I should
give it enlargement there, more then ordinary. But whether it plea-
seth or not, I am not carefull: I was carefull with all my care to
doe my duty, and I have done it according to my measure, with all
my streng'th, and above it, and, if my heart deceives me not, in truth
and uprightnesse.

I would not deny to man one graine weight of his dues: Nor can
I give him one graine more, then what my soule can goe-out with
in tending unto him: no not for a returne of a pound weight of his
Favour. I esteeme mans favour, as the favour of a man, can I thank
him for it, and heartily: And mans frowne, as the frowne of a man,
can make use of it, and yet neg'ect it.

If I might make a short Apologie for my long Preface, it would be
this; The vile Priest and his brutish people did presse me with very hard
words against them, That have done us all the right that could be:
And Pamphlets from their file were stuffed with such contradictions,
such an inconsistency in matters, such incongruities as these; That all
they, who contend for the cause of Christ, are Rebels, and yet not
one Irish amongst them, hardened and brawned in villanies: All
Traitors, who contend and will contend for the Truth, and yet not one
Jesuit H.B.L.HOWN D (it is a Kings word contending with a Car-
dinall) not one Catholicke (murderer) in our Hostie (so hee hath
bin accounted in all times and places, making no more conscience to
cut his Kings throat, then to cut a peece of bread) These Irish Ro-
mish Catholiques, universally bloody and monstrous Savages all the
world over, so brawned in cruelties, are accounted now the only loy-
all Subjects, ever since the Lord Christ hath taken to Himselfe great
Power, reigning more visibly upon the Earth, demanding His Rights
there

The Preface.

there. And His faithfull Servants are resolved to give these Rights unto Him, Whose they are, not with-holding a booke, nor dishonourably compounding His matters, so forfeiting Truth for Peace; but resolving to maintaine both with honour, or an honourable warre: ever since this contestation for Christ, and His Truth; Rebellion, which is as the sinne of Witchcraft, against God and His Christ, hath been accounted obedience, and loyall subjection: And a true sense of Dutie to God and man, and to doe thereafter, even what God commandt, and will have done, is accounted Rebellion and Treason both. The comfort is, Wisdome is justified of her children; yet, (and in this point) of all, that are not unreasonable and wicked men. The Truth is, I could not beare this, at such a time as this, being to render a THANK-OFFERING in the Churches Name, but I must Preface to it against such contradictions of Sinners; and render the THANK-OFFERING free, and the Churches Servants as cleared of these blackes, as was the Snow in Salomon. And what is wanting here shall be supplied else where: for I will goe on from this Preface to another Treatise, where, by the helpe of God, And His Law, I shall cleare this very way, wherein the Nobles have walked, so spoken against now, and blasted, as a way of Rebellion and Treason, to be the very way, wherein all the Nobles, that ever were in the world, have walked, who walked uprightly with God, dealt faithfully with His people, not treacherously and as Traitors to King and Kingdome, and their owne souls; for,

I have a most comprehensive mercy to treat on, and enlarge upon, which I may call the Abridgement of this last yeares wonders, containing, as in a most fruitfull wombe, all nationall blessings, which the Nobles and Worthies have hitherto, or their children after them, shall travel with, and bring forth to the Nation. And this they are compleating, and in so excellent a way, as that, though we shall never say of it in this world, the worke is done, and compleated (of that comprehension it is) yet, I say, they have so orderly proceeded in it, by that line and plummet, afore-said, of all the truly Noble, that ever were on the Earth, as that it is fully to the Mind of the Lord, and the heart of the Nation. And now let the Devill rage and his Servants roare (for in that they glory) though by a wofull proleptis, here, in sport, for hereafter in earnest, when they, and their King of the bottomlesse pit shall roare there to all eternitie: Let the Arabian Duker with their companie of Sabaeans; let the noble Monsters of these dayes (so they were called anciently who are Gentile and noble in the root, but monstrously degenerate in the fruit of their conversation) let these doe their worst, rob, spoyle, pillage, shed bloud, to their power, yet by the helpe of God and the Law, the worke shall be carried on, and the work-men shall prosper, and overcome by the bloud of the Lambe.

*d Nequitia ferdibus
imbata Nobilia
porcenta, Valera
Max. L. 3. c. 30*

The Preface.

sa Cor. 13. 13.

But what is our worke now? Worke and Pray; or pray and worke, no matter which is first, so both goe together. Worke with hand and mouth and heart and all. We have a noble patterne before us of Worke men, who (blessed be upon them both from above and beneath) have offered themselves willingly to this worke, and will very gladly spend, and be spent for us (in this worke) though (they may reade on) the more abundantly they love us, the lesse they are beloved. But we have our patterne, and we see our dutie; worke we as men, who can very gladly spend and be spent for this cause; for it is His cause, Who did say indeed, and did as He said, (for He zeale eat Him up. He was a whole burnt-offering) **I WILL VERY GLADLY SPEND AND BE SPENT** for you (so it was indeed) the cause of the Lord Iesus Christ, Who was made for us a curse once, That He might make us, as He is, blessed for ever; having such an example before us, and such a cause in our eye, we will worke now or never. **Worke we now as we are able, and let the Lord worke as He pleaseth, He will worke like Himself.** Truly He worketh wonderfully in all His peoples sight: But if He wrought in the dark, as sometimes He doth; if His foot-steps are in the waters (as Mr. Bradford expresseth it) a man can see no prints where His Hand is, or which way His feet goe, whether towards us or against us; yet, said that good man, My hand and my spirit shall worke after Him; for I am sure I am in the way, though I see it not, my God goes right, though I discern not the path. **Worke we, I say, as we can, and let the Lord worke as He will; He doth worke gloriously and in sight; worke we and pray too, else our worke is vaine, and to no purpose; worke we, but say, BLESSED BE GOD, first;**

“Blessed be Thy Name for the Governours among the people, and for them, that offered themselves willingly. It was, because Thou commandest and so it is, the North gives, and the South keeps not backe: Sea and Land comes in for Thy Churches helpe (peace, peace be to her helpers) to deliver us from the Heathen, that we may give thanks to Thy holy Name, and glory in Thy praise, Amen: Now

Pray for the peace of Jerusalem, they shall (still) prosper that love her; Pray in Prayer, pray earnestly, our children shall reape the fruit thereof, if we doe not now, for now we have reaped what our forefathers have sowne, the fruit of the prayers of many Generations; Pray we, That the Lord would owne His owne cause (certainly He will, and so He doth, but He must be sought unto for this, and enquired after) That His eyes would be for good upon His children and servants all over the world, for their eyes and hearts are set stedfast towards Him and His Jerusalem here below, and there they fix, waiting what God will doe, at such a time as this, and hearkning what God will speake now; It is their confidence, He will speake peace, and doe according to His owne word, give His Servants the opening of the mouth, that the enemies may know, **HE IS THE LORD.** The Churches all over the world

2 Esai. 40. 3.

The Preface.

world are resolved now to give their Lord no rest, till He shall give them rest. The Lord hath given His people the greatest mercies, which they prayed not for, **ELECTION** before time; His **SON** in the fullness of time: How can He with Him denie His people any thing? They forsake not their confidence, there are they are importunate with their friends, as they have beene in former yeares, the day of Jacobs troubles, and treading downe, saying, Pray, pray, pray:

Pray for the King, That the Lord would deliver his soule from the snare of the Hunter: And pray for the Parliament, who have sought the peace of the King and his Kingdomes, as their owne peace, nay more then so, they have preferred it before their owne: And seeing 'tis cleare to every man, that will see, that thus they have done, They have sought and wrought effectually for the peace (that containes all) of their King: for the Salvation (a comprehensive blessing) of King and his Kingdomes: for maintaining this Ship (**RELIGION**) wherein our lives, our liberties, our estates, our peace, and the Churches all over the world, and our Generations after us are borrowed and maintained; seeing, I say, their Care, Piety, Zeale, is manifest to all men in the maintaining this Ship: And all this by the line of the Law, the Plummert of right Reason, the Rule of their Lords will: Seeing we know it to be so, and doe know also in all our hearts and soules, That not one thing hath failed of all the good things, which the Lord hath spoken concerning His people: *Isa. 44. 28* Now any of the evill things, which He threatened against His enemies, but all came to passe: We will close with the word of the Lord, which He hath spoken to the heart of all His faithfull Servants in all Generations, *Gen. 12. 3* **I WILL BLESSE THEM THAT BLESSE THEE: and CURSE HIM THAT CURSETH THEE,** even so, Lord, let the curse they have called for fall upon the wicked, but Thou hast promised this goodnesse unto Thy Servants: Now therefore, Let it please Thee to blesse the house of Thy Servants, that they and their house may be before Thee for ever: For Thou bles- *Chas. 13. 14. 30* see, O Lord, and it shall be blessed for ever. *Amen and Amen.*





THE
CHVRCHES
THANK-OFFERING
To GOD, Her KING and
the PARLIAMENT.

CHAP. I.

Recording, thanking, praising, an high imployment;
who fit for it; how great the engagement to it; who
the fountaine of mercies; whence received, thi-
ther returned.

SECT. I.

Thanks-giving and praise a sacred imployment.



He old manner was, that a certaine number were ap-
pointed, to *record*, to *thanke*, and to *praise* the Lord
God of *Israel*: These must be *Leuites*, such as did
minister before the Ark of the Lord. It was a sacred
imployment, a worke (as some *Psalmes* are) of
Degrees. To *Record* was the lowest, and required
little elevation of spirit: To *Thanke* was an high-
er Degree, and commanded more life of affection. To *Praise*, that
is, to sing the high praises of our God, there comes in *Selab*, a win-
ding.

at Chiron, 18. 91

b Ps. 148. 11, 13,

c Deut. 3. 29.

d Ps. 137. 1. Ps. 139. 7

ding-up of the Spirit to the highest. It may be said, What need all this? Such a liveliness of affection? Such an activity of spirit to thank and to praise God? It is as ordinary a thing, and as easie a worke, as is done in the world; *Kings of the Earth and all people, Princes and all Judges of the Earth, both young-men and Maidens: Old men and children* b. All these doe as they are commanded, they thanke the Lord and praise Him too; if we could heare the afore-mentioned speaking one after another, we should heare nothing but *Thankes and Praise*. I am in health saith one, *I thank God*: I am increased and prosper in the world, saith another, *I praise God*: I have had many crosses and troubles in the world, *I blesse my God*. They have well spoken in all that they have said, but o that there were such an heart! All creatures praise God, for so they are commanded, *Dragons and all deepes, &c. Beasts and all Cattel, creeping things and flying fowls*; all praise Him in their kind. But man is a more excellent Creature, he stands charged to doe it in a more excellent manner, els as good not done; he hath a tongue for that end, and called his glory, and yet the fewest of all doe praise God, as they should, and all, because they thinke it so easie and ordinary a worke to praise Him, whereas tongue and heart both must be well tuned for this worke, for it is the most heaven-like of all the services perform'd by Man here below. As to *Praise* is comely, so is it a clean, pure, heavenly, lasting action: None but the Righteous, whose hearts are cleansed from sinne, and emptied of Selfe, they onely doe it, the upright in heart; and what they doe now on Earth, they shall doe hereafter in Heaven; it is their worke to all Eternity.

S E C T. II.

Who the Person is that is fit for this Worke.

e 1 Pet. 3. 1.

WE must then find-out a fit person for this worke, so high an employment; a person that can doe it to purpose *decently* and in order, that ministers before the Lord continually, they that walke with Him, cleave to Him, trust in Him: the people of God, such as feare Him onely, serve Him onely, so walking in his wayes. These many are but one, one *House*, one *Body*, so single they in conversation, so usefull they in their communion each with other, as members one of another. And so I shall take them all under a single Notion, as one person, whom I shall properly call the Church. The Church is *dead* e, having more then a name, for that and no more is nothing. She hath a *Name* that she *lives* and she doth *live*: and this life is the more spirituell and active, because as light was brought out of the wombe

wombe of darknesse ; so her life from death : She was dead, but she is now alive and lives for ever, *her life being bid with Christ in God.* f Col. 3. 3
 A very fit person for such a worke, an heavenly worke, an heavenly person ; who, might she deliver her own words with her own mouth, would doe it exactly well : but howsoever she will doe it decently and in order, after she hath told us her ingagement to the worke, how she doth record it, and to whom she payeth the tribute of praise and thanks.

S E C T. III.

The Churches engagement to record, to thanke, to praise.

Hitherto all fits very well, the Person and the worke. Now see the engagement thereunto, that's very strong and binding : For behold, how great the loving kindneses are ? how rich the mercies ? how marvellous the workes, which the Lord hath done for this Nation (whereof in due place) and conveyed to it, through the hands of man ? It is God Who makes two of one mind in one house ; and the same God, Who hath made two Houses one, to goe together, as one man, hand in hand, heart with heart, in the same way perfectly joyed together in the same mind, and in the same judgement. I shall then take these many under one single Nation also, as one person and so goe on to tell the Churches engagement, but to her God first. As the King said, if the Lord doe not helpe, whence could he helpe ? out of the Barne-floore or out of the wine-presse ? The same may be said touching all created power ; if the Lord had not helped, neither this nor that could have helped. The proud helpers doe sloop under Him. g 1 Cor. 1. 26
 But when the yeare of Recompences for His *Yon* is come, when He will be avenged of His Adversaries, who have made voyd His Law ; when He workes salutations in Israel (as He hath done this Day,) when He doth arise to judgement, to save all the meeke of the Earth : h 1 Kin. 4. 26
 What then ? Then He breaks the Arrowes of the Bow, the Shield and the Sword, and the battle (aye God doth it, and so doth it, that all may say, The hand of the Lord is here, He hath done it of a truth.) i Job 9. 13.
 Then he spoyle the stout hearted ; then he cuts off the spirit of Princes ; so as when they would oppose the way and worke of the Lord, those men of might shall not find their hands, but it shall be with them as once it was, when the Chariot and Horse were cast into a dead sleepe, and then the weake shall say, They be strong, their Armour, though as contemptible in mans eyes, as David and his Armour was, is of proofe, and shall doe exploits upon His Churches enemies. He goes k 1 Sam. 17. 13.
m Pl. 76. 9.
ver. 3.
n 1oel 3. 20.

1 Sam. 17. 49.

not unraponed, that carries the revenge of God along with him, though he carries but a sling, a scrip and a pibble. Such despicable instruments are chosen of God, whereby He will performe exploits, so as He may have all the glory, putting into them Heroicall Motions for atchievement.

p. Elia. 3. 12.

p. Elia. 3. 8.

Surely all this hath the Lord done for His people this last yeare; all these Scriptures have bin fulfilled in our eyes. How hath He disappointed the Hopes and Helper of the Adversary? how did Hee rise up against the he'pe of evill diers?? how did Hee starve the gods of the Earth? how did Hee make the faces of the wicked as flint? And that this last may not be forgotten: how did He see the face of the Righteous like a flint, against the faces of them, who turned their backs upon God, and went contrary to Him in all His commands? Truly it is wonderfull in our eyes; but behold we therein the Churches engagement to their God.

p. 1 Sam. 11. 13.

1 Sam. 13. 19.

p. 1 Sam. 13. 5.

Surely, if we shall well consider what deliverances the Lord hath wrought this yeare, we must say of this day, as was said in ancient dayes, *The Lord hath wrought Salvation in Israel*. But we shall find our Deliverance exceeding that *Salvation*, and parallell with that Deliverance in the following Chapters, where we read thus; *That the Philistines had so besseved Israel, that they had neither weapon nor smit left amongst them*. And yet in this miserable low condition, This naked, pecked people marched on (two leading the way, and over-coming the difficulties therein; for the terrour of the Lord went before, and then no matter whether few or none followed after) against a mighty Legion, a numerous and well furnished Adversary, *thirty thousand Charriots and six thousand Horse-men, and people in multitude, as the sand on the Sea shore*, and returned from these adversaries laden with arms and victuall. The Churches victory over her Adversaries, this last yeare, equals that in some things, and exceeds in other some. There the Lord armed a naked people with the revenge of a God, and behold they did exploits. Here He did as much, for He raised up the fallen spirits of a besseved Kingdom also. He wrought exploits by a few chosen instruments, and put into their hearts heroicall motions for atchievement, so as a few went out against a mighty Legion, a numerous and proud adversary, against light and treacherous *Prophets*, against herds and droves of *Priests*, and of *Malignants*, as the sands of the Sea-shore are for multitude: But being armed with the revenge of a God, they did exploits, as appeares this day. So sure the *Salvation* wrought then and now runne parallell. Here now our *Salvation* exceeds: for, behold the Lord wrought the greatest *Salvation* by contrary means, such as threatened a sure desolation: and so onely a God can doe, Who at the first brought light out of the wombe of darkness. By a most idolatrous Service-booke, composed of purpose to establish that abomination, hath he confounded that idolatrous Service and cast it out. By the worker

A Thank-offering.

3

works of an *imperial whorish woman* * (such were the works of the Bishops) hath he confounded them and their works. By the strength of the Adversary, He hath *trod downe his strength*. By giving Scope to the foot of pride, He hath spoyled the proud and stout-hearted. By lawlesse men, their violent deeds and devouring words, He hath wrought forth the redemption of our Lawes, and establishment of the same. By a Popish party, a most malignant generation, He hath confounded them and their abominations. By *sonnes of Belial*, who know no yoke, nor will beare any, He hath wrought forth the vindication of our Religion, Liv^s, Lawes, Liberties. Thus *Jehovah* can doe, The great and dreadfull God; He can by most contrary means and *Wills*, bring to passe the good pleasure of His owne *Will*. He can by such cursed instruments, which threaten desolation to a Land, worke forth Salvations for the same. Thus God can doe, and no god besides Him: For man to say, that so he will doe (by out-lawed men maintaine the Lawes) were blasphemy in his mouth. Thus far to shew the Churches engagement to their God.

The Church will tell her engagement to you, but first she blisseth God, Who hath instructed you to discretion; That you doe so well understand your engagement to Him, which is, *To walke before Him, and to be perfect*. God hath wrought gloriously by you, ye will walke honourably before Him. The Church is confident you have engaged your hearts upon this thing^a. Ye are workers together with God, ye will labour to be Holy as He is Holy. What yee condemne in others, ye will hate in your selves; knowing well; He that will cast a stone at an offender must be free himselfe, otherwise he condemnes and executes himselfe in anothers person. Ye are, as good *Samuel* was, he did first cleare his owne Innocence, ere he durst charge the people with their sinne^b. Innocency and uprightnesse becomes every man, especially those that must take a liberty of controuling offenders. Ye have well considered all this; Ye have begun to reforme in your owne hearts and families: This is the true method of proceeding according to the *Order* and a Statute in *Israel*; Ye are the Lords Host, His Warriours, His Worthies, *They that fight his battels must keep themselves from every wicked thing^c*. That is the *Order*; The judgement upon breach of that *Order*, ye may reade *Iud. 6*. And he that readies and considers will conclude his Duty thence, That a true and orderly Reformer, reformes at home first, and in his owne heart, then his Family, That the one may be kept as the Temple of the living God; The other ordered as the Church of Christ. And he that considers it not, as amongst many, more then one there may be; This Scripture will have a keene edge against him, which we may reade with some alteration in the words, but none in the sense; *To whom therefore who correctest another, correctest thou not thy selfe* ^d? Thou who seest melt to reforme abroad, reformest thou not at home? Certainly, there the Reformer begins, when he begins *decently* and in *order*.

Deut. 33.

Ver. 14.

Great and mighty reason there is that he should doe so, and pressed upon you all by the Captaine of your Host: The very same that was for the Host: & the Lord going forth against the Lords enemies; The Lord your God walketh in the midst of your Camp to deliver up your enemies before you; therefore shall your Host, your House, your Court, your Camp, your Fleet be holy, that He see no uncleane thing in you, and turn away from you. The Church hath told you your engagement, now she will tell her engagement to you.

2 Tim. 1. 16.
Mat. 4. 1.

Great reason the Church should record your labour of Love, works of Faith, patience of Hope: for in all these you have been abundant. The greatest reason in the world, she should be exceeding thankfull, for you have been exceeding carefull. How? you have oft refreshed her; You were not ashamed of her Chains; when she was in Rome, you sought her out very diligently and found her: The Churches prayer is, The Lord grant that you and yours may find mercy of the Lord in that day. What Day? A Day that shall burne like an Oven; nay, more terrible then so; A Day when the wicked shall be at their wits end for expectation, and call to the Hills to fall upon them. O it is a mighty matter to find mercy of the Lord in that Day, that terrible Day; that all searching, all quickning, all opening, all manifesting Day; I cannot expresse what a mercy it is to find mercy in that Day. But so the Church prays, That you may finde mercy in that Day, That you may lift up your heads with joy in that Day; Behold Him in that Day, Whom your soule loveth, Whom you serve, Whom you feare, and Whose Rights you have maintained with all your might. So the Church prays; And good reason the Church should pray so, That you may find mercy in that Day; for in this Day, in how many things you have ministered to her, her Lord knowes, she knowes not; but in very many, that she knowes, and she doth Record them with rejoycing; And she wisheth you prosperity in the Name of the Lord, that you may ride on with your honour and doe valiantly; The greatest Reason that can be, She should wish even so, your prosperity; for therein are involved Peace and Truth, the safety and prosperity of the whole Kingdome.

I must observe, as they call it, *decorum Personae*, The Church is never lavish or large in praises to Man; She likes not to strike much upon that string, least it should affect too much, and make too sweet Musick in the eare: Yet She cannot but adde this, and then She will put in for *Caution*, That many Parliaments have done worthily; Many very worthy deeds have been done for the Nation thereby, but you have exceeded them all. Indeed you have done so much, so many worthy deeds, that, as was said wittily, the Church may say truly, *You have made the Church the greatest Usurer in the World, for you have turned all her estate into Obligations*. Truly She hath nothing She dares call her owne; all her Estate lyeth in Bonds indeed, whereby She is tyed fast to her King and Tow. She thanks you heartily, so well content

tent is She with her Bonds ; her Estate is good enough, and sure enough, and rich enough ; her Bonds are her Freedome and her Riches both.

SECT. IV.

'Abundant Thanks and Praise tickle the eare ; therefore the Church puts in Caution for that.

For Caution now, and there is need of it : For we low men can exalt man very high, and give him high praises, more then is comely. We can say, That Gods are *come downe to us in the likeness of men*, and we can offer sacrifice unto them, such as is only due to God : And so mighty men have fallen even by the applause of man, as well as by the tickling of their owne hearts. This is a dainty point, man had need to looke on frait, lest he trespasse upon Gods peculiar Right, which he may doe before he is aware.

I will ascend above the heights of the clouds, I will be like the most High, so the great King of Babel thought and spake in the pride of his heart. And yet we doe not conceive, that he thought himselfe able to clamber up above the clouds, and there set himselfe in the Throne of God ; He was not so brutishly confident as to thinke so. We find him guilty but of stout words against the Lord, and high thoughts ; and so we also may, though we thinke not so, ascend above the height of the clouds too : For (I borrow M. Perkins words which will expaine these) we may doe all this two wayes.

First *When we thinke we have power of our selves, whereby we can match or countervails the power of God*. This thought riseth in the heart very often, when we trust in our *Mountains*, and it is a strong City and an high Wall in our conceit ; and, in our counsell and strength, that it shall prevaile against God.

Secondly, *When we take to our selves the honour of God and thinke it our owne proper due*. Such thoughts as these rise very often in good hearts, but upon wiser thoughts they put it from them as a cursed thing, and give not place by subjection thereto, no not for a minute. They can consider with all their hearts how stout those words are, we have read, and how high and abominable such thoughts. But yet we may note, That the wisest have not alwayes these wise and considering thoughts before they be beaten into them first, by some fore affliction, whereby they are put into feare, and know to purpose, That they are but men ; and therefore what they did was not by their owne strength. It is a passage surely to be noted, how brag Sampson was of what he had done. What had he done ? *With the jaw-bone of an Ass*

1 Sam. 16.
21. 23. 24. 25.

1 Prov. 18. 12.

1 Psal. 138.
Vibramissim?
agnoscant, Iud.

Judg. 13. 16, 17. *Asse heaps upon heaps* ; With the jaw of an *Asse* have I slaine a thousand men : He doubles it, that the bueneſſe of the Inſtrument might add to his praiſe, and then he caſt away the Inſtrument as a contemptible thing, that the victory might be given wholly to his owne hand. Next newes we heare, *Samſon is ſore aſbiſt* . Then he ſpeaks more ſaſly and wiſely ; *Thou haſt given ſin deliverance into the hand of thy ſervant* And then he looked toward the bone that he had caſt away with ſcorne, and beheld water there out, whereby his ſpirit revived ; That he might know (and be humbled) the ſame hand which gave him drinke now, gave him the victory before . But ſuch a proud ſpirit Man hath, it will not downe till it be beaten downe ; he is ſeldome made wiſe but by ſtroakes.

The Church ſpeaks as unto wiſe men, who can judge what She ſaith, and account it but a point of her zeale and wiſedome to put in Caution here, and to ſhew her care and teare, leaſt praiſe and applauſe ſhould doe you hurt ; leaſt having done ſo much and ſo worthily, and being ſo famous in *Iſrael*, you ſhould not be able to looke through all ; all you have, and all you are, and all you have done, through all to Chriſt, and through Chriſt to God ; for indeed the Church finds it by experience to be an hard thing ; nay, without a great meafure of Grace, impoſſible to doe as aforeſaid, That is, To ſay as one did, *I have laboured more abundantly then they all* ; and then to conclude heartily, I have done nothing at all, yet not I but the grace of God which was with me : To ſay in way of glorying as a man hath done, and as you may doe ; In nothing, am I behinde the very chiefſt, that have formerly, or now have ſate in Conſultation, and then in the cloſe of the worke, thinke truly as he ſaith, *though I be nothing* . A hard matter this to all that are made of one bloud^a, to that part we properly call *ſeſh*, a great inroacheth ſtill upon *Divine Right* . If God be pleaſed to honour *ſeſh* a little, and to caſt His quickning Beames upon it, then commonly *ſeſh* will honour it ſelfe a great deale, it will come in, carve liberality to it ſelfe, *all the Glory* . Indeed if we doe not looke well unto it, and with a ſtrong hand command and charge it : ſo *ſeſh* will doe, it will (Biſhop like) take a large ſhare ; at leaſt, it will inroach far upon *Goats peculiar Right* . And then it doth juſt as if the *Wall* ſhould, now the Sun-beames are upon it, boaſt, That the Beames were produced by ſome excellent vertue and power in the *Mud wall* and not by the Sun^a.

This is enough to ſhew the Churches engagement, and to keep Man from inroaching upon Gods Right, or from boaſting in himſelfe . In God we may boaſt all the day long, and ſpare not, there is no danger there, for in Him *ſhall all the ſeed of Iſrael be juſtified and ſhall glory* .

And this could not be well omitted here ; for in very deed, the Church will Record very great things, admirable works, rich mercies, mighty Deliverances, ſtrange Discoveries, &c. and She will enlarge her ſelfe very much in thanksgiving and praiſe for all this ; therefore the Caution was neceſſary.

^a 1 Cor. 13. 10,

^b 1 Cor. 11. 11.
^c Acts 17. 26.

^d Perinde ac ſpaci-
um radium ſe par-
ticipat dicat Calv.
Inſtit. 3. Cap. 12.

^e 112. 43. 33.

SECT. V.

*How the Church records Mercies ; Who the Fountaine ;
to Whom She payes Tribute.*

THe Church records these things in her heart ; There she weigheth and ponders them. She can be content there might be a Pillar raised, and a perpetuall Remembrance written thereon of the works of her God, and in great Characters, so as he that runs might read them : But nevertheless She records them, as was said ; and she writes upon them all, *Asks of God, and the gift of God through Christ* : She Records them as the *purchase of Blood*, and so steaming downe to her ; Which quickens her up very much, and raiseth her Spirits high in the receiving and Recording of them ; And then She is fitted and well prepared for the high worke of *Thanksgiving* and of *Praise*. O She is abundant in Thanksgiving and in praise for Christ as the bottomless Mercy, Which beareth up all ; The *Foundation*, Whereon She is established mightily, even with the strength of God ; and in that strength, She holds up all her Mercies, and Records them from the least to the greatest ; from the first to the last ; He is the *Root*, That beareth all her sweets ; All her *Fruits* are in Him, and some She gathers up, and picks from the earth ; but the full Vintage (all below is but as the first fruits and gleanings) is where the *Root* is, in Heaven : He is the *Sun* to her little World. If He hide His face, She is in the Dark, though all the other Starres shine upon her, though there be an influence of all earthly Comforts towards her habitation ; Still His Presence makes the *Day* ; His Absence, the *Night*. The Church doth sometimes reflect upon her old Condition ; She would not be in it againe for a world, for therein She can behold now the very utmost of misery ; What is there *and without God in the World* ? It was sad before, as the *Sun* to the great World, so the *Creator* thereof to our little World ; If that be eclipsed but for an houre, see how the Creatures droop and hang downe the head : so it is with the Church ; Let her be without health, if her God please ; without liberty ; without any thing in the world, so She be not *without God in the World*, all is well ; for it is *Day* with her, notwithstanding all her Nights of sorrow : For He is the fountaine of *Light*, and of *Life* too ; All her *fresh Springs*, the very being of life, the joy and comforts of her life are in Him. And if some of her *Rivelets*, some one or more streames be cut off or turned another way, yet the Spring-head runs cleare, The fountaine is the same, and She is sure, *That is hers* ; She hath an interest therein ; Therefore She can make *her boast of God all the Day*, and all the *Night* of her sorrow also ; For in Him She is *justified* and will *glory* : And for Him her heart would be enlarged as wide as are the two *Poles* one from the other ;

other ; such an enlargement She would find in Thanksgiving, but She is a poore straitned hand-maid ; yet so She would be enlarged to her God : For She hath all from Him, *Blood* to justifie, *Water* to sanctifie ; She can desire no more, and all this She Records here ; for all this She will *Thanks* and *praise* her God to all eternity. To conclude, She receives all from Him ; She returns all to Him ; She Records all for Him, that He may have all the Glory. So we have the bottome and foundation whereon to raise the *Pile of Mercies*, and our Sacrifice of *Thanks* and *Praise*.



CHAP. II.

The Church, in Recording, looks backe to the Ancient of Dayes, and those ancient Mercies hid with Christ in God ; exalteth free Grace ; Thence receives all concerning this Life, and the Life to come ; Then Recordeth her forgetfulness of Mercies and is humbled.

SECT. I.

The Righteous Nation advanceth free Grace. God is to be praised for the least of His Mercies. He is to be admired in the glorious wayes of Redemption.



He Church cannot fixe the time where She begins to *thanks* and to *praise*, no more then She can the just period or end thereof ; for her *Thanks* and her *Praises* are as her *Mercies* are, *from everlasting to everlasting*. But yet She may speake to our capacity and purpose here, to shew us the method which She useth in Thanksgiving, and where She begins ; Not, as the usuall manner is, at the present time only, for *Mercies* in sight, and for all the sweets and comforts to sence. She is not all for present *Mercies*, though She can be enlarged for them ; These move upon an *everlasting* foundation ; And in the vertue and by the strength of old *Mercies*, She, receives and carries on the new. We must observe the order.

The

The Church then begins to Record, to *Thank*, to *Praise* her God, looking backe as far as her understanding can carry her, and beyond it, even to the dayes of Eternity, before the foundation of the World: There, according to her measure, beholds free *Grace*, *Mercy*, and *Love*; Love to His, because He loved them^a; *Grace*, because He will be gracious; *Mercy* to free too, even because it pleased Him^b. It was according to the good pleasure of His will. What is tracter then *Grace*? and behold what *Grace*! Is there any vaine boaster in the World? Yes, thousands! She can confound him and them, that they shall never open their mouth any more because of their shame^c; If they will remember with her the Time, when She, as they, lay in her blood to the washing of her Person, and that her good Lord, said even then, this is a Time of Love^d. An admirable and free Love. She was even as others, by nature the children of wrath^e, in the same lump and transgression, no difference there^f. Free *Grace* came, made her to differ from another^g. She was dead, and then her eye was closed, and her eare stopped to all that man could doe or say; Say what you will, the dead heare not: But the dead can heare a treating and quickning voice, and so her Lord was pleased to *speake* unto her, with a strong hand^h, as the expression is, which speaks and drawes too, and then She was obedient: And as her Lord spake with a strong hand to her at the first; so, with the same hand hath He commanded in her ever since, therefore She is not rebellious: her Lord rules in her heart as he doth in the world, in the midst of his enemiesⁱ; and through the greatnesse of that power shall those enemies submit themselves unto Him^k, and be subdued in her. But here is free *Mercy* still, free *Grace*, She is called by a very proper Name, The Church; Persons called and culled out, not for any worth that was in them: The Lord cast aside a thousand on the right hand, and ten thousand on the left, as honourable, as wise, as good as they, within and without the Pale, pitched his Love upon her. And now She is a select, choice and peculiar people; nay a more choice and peculiar people yet (as one saith)^l which ingageth mightily to walke more peculiarly. The Church hath another Name, which me thinks is very significant, and must keep her very humble all her dayes; *Thou shalt be called, Sought-out*^m; *Sought-out* indeed from amidst a refuse multitude, when as She was no better then they, as Children of the Ethiopians unto me, saith the Lordⁿ. *Sought-out*, as you seeke your Wheate amidst tares, or covered over with an heap of Chaffe; or as you seeke Fish in a Drag-net, amidst rubbish and heaps of dirt.^o Thou shalt be called, *Sought-out*, and it is her Glory, That She is found in Christ: She Records that, and is humbled, and so well fitted to *Thank* and *Praise*, wherein She is too much straitened: But in this She is comforted, That what She doth, She doth heartily; and what is wanting to that worke now, shall be made up hereafter; for it is the worke the Saints shall be employed in to all Eternity.

^a Deut. 7.
^b Eph. 1. 9.

^c Ezek. 16. 63.

^d Ezek. 16. 7.

^e Eph. 2. 3.
^f Rom. 3. 23.
^g 1 Cor. 7.

^h Isa. 41. 10.

ⁱ Psal. 110. 2.
^k Psal. 136. 3.

^l Ε'κκλησία
αὐτὴ τῆς ἐκκλησίας
ἀσπ.

^m Clem. Alexand.
Strom. 6. p. 483.
Τὴν ἐκκλησίαν
ἐκκλησίαν ἐρεῖ.
ⁿ Isa. 62. 12.

^o Amos 9. 7.

^p Phil. 3. 2.

S E C T. II.

*Common expressions suffice not to shew forth Rich
and precious Mercies.*

Cap. 246.

Now the Church should Record her strong Consolations, when her Beloved brought her to the *Banqueting house*, when His left-hand was under her Head, and His right-hand did embrace Her. Then I should come to Revelations, cleare Manifestations of her Beloved unto her, still with sweet distillations, droppings of the Spirit upon her heart; Then His hiding of Himselfe, for that made her aske more earnestly after Him whom her soule loveth: She Records all these, and calls in all her sweet experiences, gracious and rich *Promises*, for these are the Pillars that beare her up, her hands and her heart: All these she doth Record, for these she doth Thanke and Praise: I leave her before her God, and to her owne expressions, for truly they are *unspeakable*, they cannot be uttered by any other but her selfe. Besides, I should speake Parables, and dazle my eye with an amaze. We will conclude here, That her vessell is filled, and her house with the glory of the Lord, as full as an habitation on earth can be; so as the Glory of the World is darknesse to her, and the fulnesse of the Creature there but emptinesse, her mouth then is filled with praise, and her heart shall be kept as a chaste Mirror for her Beloved, even as the Holy of Holies. She will praise the Lord while She hath any being here, and hereafter the high Praises of her God for ever.

S E C T. III.

*The Church overcome with the loving kindnesse of her Lord,
giving her all things richly to enjoy, chargeth her
selfe with unthankfulness.*

And now that this fountaine is opened, this Well-head of Mercies and loving kindnesse; The streames flowing towards her therefrom, doe carry her downe as into an Ocean of Love; for now behold what a rich portion She hath! All things are hers, God is hers, and She hath enough, for He is all things; All things in Heaven and in Earth worke for her good: She looks abroad in the World, and behold Mercies before and behinde, and on each hand. Truly the Church cannot

not tell what to record next ; but much is to be recorded before She comes to that which is expected. Indeed her good Lord, blessed for ever, hath dealt to her such a *largeesse* of good things, according to His rich bounty, even in earthly matters, under Moone comforts ; That She can resolve upon no other way but this, being an iust a throng of Mercies, which now pisse in upon her, even to *Record, Thanke, and Praise* the Lord for His free grace towards her, so abundantly shewed in this ; That He hath not charged upon her the dayes of her forgetfulness ; When She did not record and render backe, according as She had received. Her Lord hath forgiven much this way unto her ; and therefore She loveth much ; for how few of many Mercies are recorded, and fewer yet had their full weight of Thanks and praise from her. Mercies ! When She speaks of them, She is confounded, and as one in a maze : Mercies cloathe her ; Mercies feed her ; Mercies uphold her every moment ; She lyeth downe with them, riseth up with them : Mercies privative ; Mercies positive ; Preventing Mercies ; Following Mercies ; Crowning Mercies ; Mercies to the outward man ; Mercies to the inward man. How many ? Aske rather how many Sands there be, and the number of the Starres : But there is *One* for all, A comprehensive Mercy indeed, and the fountaine of all ; From Him (that is, from Christ) All flow downe unto her, and are a purchase of blood. And truly She saith heartily, She is not thankfull for Christ, not for that *unspeakable gift*, not according as She hath received ; and that is her shame and trouble both. It is her wonder, and shame, and sorrow, all three, That Mercies should be continually in her sence ; She sees them, and tastes them, and feelles them, and yet so little in her mind. O blessed be God, Who hath not charged upon her the dayes of forgetfulness.

Recording, Thanking, Praising, is the only *Tribute, Taxation* or *Impost* which the Lord hath set upon all things, He gives us richly to enjoy. The Earth shall give in unto thee her fruitfulness ; not the least herbe there but is for thy meat or thy medicine : So the Waters, so the Ayre, the variety of Inhabitants therein : So the Heavens, the Starres and influences there-from. All shall give forth their strength, besides their homage and Tribute to man their Lord ; But now he must remember this *Tribute* to God And yet how is that forgotten ? Heare what the Lord saith ; My flaxe and my Woolf (all are His, even the Beasts upon a thousand Mountaines) are to cloathe thee ; My Oyle and my Wine to refresh Thee ; My Wheate and my Barley to be a stay and staffe unto Thee : Only record these Mercies, acknowledge the Giver, and pay Him His *Tribute, Thanks* and *Praise*. Good Lord, how short are we herein in rendring back ! Nay, the Church doth say so, and yet her Lord hath passed it over, and in this way of loving kindness hath forgiven much ; She hath no more to say, but this : Therefore *She loveth much*. And yet I must adde this ; for it is according to the mind of the Righteous, They remember not only, *Their forgetfulness*

fulnesse of mercies, but their unfruitfulnesse under them ; Their abuse of them ; Their security ; Yea and their rebellion also ; The more the Mercies were, the more secure they were ; The fuller the Pasture was, the more they kicked with the heele, fighting sometimes against God with His own weapons. But sith their God hath passed over all this ; Therefore they love much.



CHAP. III.

Dayes of Affliction, Dayes of blessing ; for so the Lord hath altered them, and sweetned these to the Church.

SECT. I.

Afflictions must be reckoned among the Blessings.



And thus for Mercies, which properly and in their owne Nature are so, and sence can relish so. Now the Church must record her afflictions and sorrowes, for these She can call Mercies now ; Not so in their owne Nature, but through the Mercy of her God, so ordering her and them ; And this must be recorded, for this She stands most bounden to *Thanke and Praise* She could surfeit on her sweets as we may with honey ; Her sorrowes allay'd the lusciousnesse thereof. She expected an Heaven upon Earth, her unquiet motions there told her it was not the place of her rest. She had comforts upon the Earth, and She would build *Tabernacles* upon them ; A Cloud overshadowed them, and She feared. She blesteth God for all this, but more of this anon.

The Church then looks back and beholds Mercies, and calls them so, which the world calls evils ; Her God made them good to her, and a blessing ; therefore must She blest God for them in the first place, accounting them fit matter to stir her up to *Record* and *Thank*. Call and Wormewood yielded sweets to the Church ; She found Honey in the carcase of the Lyon ; Therefore She remembers the same, when She said,

said, *This is my dearb*^a. No indeed it was her mistake, and she sees it now, for it was but her *infirmity*, and wrought very effectually to the strengthening of her, so that she can now glory in that she, in her haste, called her *Dearb*, knowing that it wrought *Patience*, and *Patience Experience*, and *Experience Hope*^b. She recordeth the daies of her Widow-hood. She cannot leape over that time, when she fate Desolate, alone, and as forsaken. There she said well, *as* forsaken, for indeed there is but a *scut*, an *as*, in all which she suffers, and in all she enjoys here below, she weepes *as* though she wept not; she rejoiceth *as* though she rejoiced not; she possesseth *as* though she possessed not^c. So also she knowes now, by experience, that there was but an *as* in her greatest sufferings, *as* unknowne^d, *as* dying, *as* chastened, *as* sorrowfull, *as* poore, *as* having nothing; and so, *as* forsaken, but then God was with her, working most powerfully for her establishment, and most effectually for her comfort; therefore she remembers that time, even when she spake in griefe of heart, as *Iacob* did, *All these things are against me*^e. *Ioseph* is not, and *Simeon* is not, and yee will take my *Benjamin* also; *All these things are against me*. No indeed *Iacob* was deceived, so hath the Church beene these ten times, and now she sees her mistake and must record it, that all these things were for her; This deare child was snatch'd away; and this so futable a comfort, this staffe and this stay all gone; and yet for all this, as her long *Captivity* was, all for her good^f, that the streame of her affections might runne the clearer to the Fountain; That He, Who alone is *Worthy* might have all, all her Love, and all her delight, and all her joy, as neare as can be in this world; That her Lord and Christ may be, if not *All* in *All*, yet above all Beloveds, the *chiefest of ten thousand*: Why then all those things She thought against her were for her, promoting her good very much. Therefore Shee doth record that time, and speaks of it with rejoicing, finding by many good experiences, That there is no Condition, how uncomfortable soever, but what is ordered according to Righteousnesse and faithfulnessse. This contains much, we will then proceed in it.

^a Pl 77. 10.

^b Rom 5. 1. 4.

^c 1 Cor 7. 3.

^d 1 Cor 4. 9. 10.

^e Gen 42. 36.

^f Jer 34. 5.

S E C T. II.

As the Righteous now doe, so have all done before them : They have recorded Dayes of Trouble , for that was a meanes to settle them the faster on their Rocke ; and have been thankfull for their Hell here, for that made them looke for Heaven Where it is.

4 Ruth 1.10.

THe Church must remember the former yeares, when they called her *Marah*, because the Almighty had dealt very bitterly with her^a. She cannot passe-over that Time, as it a Time let forth like *water, to waste*. Plowing and harrowing time is as seasonable for the Church, as it is for the *fallow-ground*, and she doth record that time thankfully and with an heart full of Praises : for the deeper the furrowes are, and the longer, the fuller the Sheaves will bee at the Harvest.

Ἰσπερ τὸν θά-
νατον, καὶ ὑπερ
τὸν θάνατον, ὑ-
περ ὧν ἐβόλας,
καὶ ὑπερ ὧν
ἀνίστας ἐν ὁ-
νοτι ἐν καὶ
ὑπερ βασιλείας
καὶ ὑπερ γένους
Chrys Hom. 10
Col. 1.
See Phil. 4. 6.

Chrysostomes words are remarkably notable. "Evermore in your prayers give thanks for knowne and unknowne mercies; for mercies which appeare to you so to be, and such which appeare not : for mercies you received with a willing mind, and for those, which God did for you against your will, be exceeding thankfull for them, For your good things, your comforts, your refreshments, your strange Deliverances, your rich mercies, yea and for your *lucida intervalla*, for your well nights and your good daies. Yes, who would not be thankfull for all this ? All are not, nay the fewest of many. But the Father hath not rais'd up his children to the height of thankfulness yet. You must be thankfull for your *turbida intervalla*, sicke dayes and wearisome Nights; for your aches and your paines, for your troubles in and to the flesh; the knotty racking Gout, the tormenting Stone, the bloody torturing Strangury, the burning Fever : In a word, you must be thankfull for your *Hell here*. For *Hell* ! who can be thankfull for that ? they that are of another spirit. Their *Hell* here made them not to looke for Heaven here, which else they had done, though they have their Lords expresse word for it. *In the world yee shall have tribulation, in Me peace* *. Their *Hell* here made them to lift up their heads and stretch forth their necks *, and to stand, as it were, on tip-toes, so earnestly looking after things, which are not seene. And this earnest expectation of glory hereafter, even to see the goodnesse of the Lord in the Land of the living, this assurance of hope caused their very *Hell* here to seeme a very light affliction, and its continuance very short, but for a night, an houre, nay, but for a moment, a little small moment,

ὑπερ γένους
Numb. 14. 24.

e Job. 16. 31.
* ἵνα τὸν ἄδ-
να.
Rom. 8. 19.

2 Cor. 4. 17.

To

To conclude; Their Hell here made them flee from the vvrath to come, and that is hell indeed, and the sense thereof raised up their thoughts and endeared *Christ* unto them, the chiefest now of ten thousand. O how precious are their thoughts concerning *Christ*? A drop of vvrath burnt their flesh, and vvas sore upon them, though but for a night: how are their hearts enlarged after *Christ*, who redeemed their soule out of all aduersity, and from the vvrath to come.

I have added a short paraphrase on *Chrysostomes* vwords, he goes on and gives us an example. "I knew a man said he, a very pious Man " he vvas, vvhó prayed thus (as vve have heard) and the first vword " vvas *Thanks*: and that he first thanked his gone God for, vvas for " his afflictions, his Hell here. So vve have that vve come for so fitted to this place, vvhich is, *They put afflictions into the Catalogue or Register of Gods mercies*, and in the first place. Indeed it is no hard matter to open the mouth in vway of *Thankesfullnesse*, for the good things of this life, as vve call them; but to be *thankesfull* for the evils, that is an hard taske, but yet the daily worke of a true Christian.

Τὸ πρῶτον ἡ
ἐκκλησία
ἀντιπροσέ
κειτο τῷ
θεῷ καὶ
εὐχαρίστων
τοῖς κακοῖς,
ὅτι
ἐκ τούτων
ἐκείνων
κατέβη
ἡ χάρις
τοῦ
θεοῦ
καὶ
ἡ
ἐλεῖσις
τοῦ
κυρίου
ἡμῶν
Ἰησοῦ
Χριστοῦ.
Τὸ μ. σ. α. γ.
ἰουδ.

SECT. III.

*The Church recordeth her evill Dayes, When Shee
saw Affliction.*

Hence we also may learne our Duty and see our patterne; for according thereunto the Church Records and Thankes her Lord for her afflictions, her pressures, her tribulations, her anguish, her sorrows. She gives thanks for her nights of mourning, as wel as for her morning joy; for her *Egypt* in this life, as well as for her *Goshen* here. She *thankes her God* for her treading downe by the foot of Pride, for that made her rise more victoriously: for the blood vvas drawne from her, because that vvatered her, and made her more fruitfull. She *thankes her God* for the *Courts of Inquisition*, though bloody Courts, and all the *Purgatory* she lookes for: because the oppression she felt therein, and the *violent perverting of Iudgement and Iustice*, pointed her eyes and see them stedfast towards Him, Who is *higher then the highest*, and made her to stay, fixe and settle her selfe at that *high Throne*, before vvhich the Judges must be judged, and from which there is no appeale. She *gives thanks* for her mockings, scornings, revilings, buffetings; for all the hard vwords and deeds she heard and felt there. Oh how *thankesfull* is shee for all that, thereby shee vvas made conformable to Her Lord and Head.

D

So

2 Cor. 13. 7.

1 Thel. 5. 10.

so Hee was dealt withall. O, how did She rejoyce at all this! (though perhaps not at that present) all this makes their *Crowne* that more massy and weighty. It added much to their consolations, which are ever after the measure and is their sufferings are. The Righteous doe conclude thus, That after the rate of their sorowes and sufferings shall their comforts and consolations be. And by the measure of their shame and reproach for Christ here, shall their Robe of Glory be cut out hereafter, wherewith they shall be vested in Heaven; Therefore, The Church thanks her God for her weakenesses and many infirmities; They made her *lean* more steadily upon her Beloved, That Strong Arme: For her slips and falls too, they made her stand more strong in her God, and in the power of His Might: For her feares, they pointed her to her rocke, that is higher then her, above all: For her troubles without, and her terrors within; For now She can admire her Saviour, the mighty God of her strength: For her anguish of spirit, and paines in soule, when She travelled with her Christ first, and now with her after-birth: For all this made their birth more vigorous, strong and Man-like.

SECT. IV.

*The Church returneth Praise and Thanks for all the good
She received from That, The World calls evil.*

2^d Tim. 3.
12.
Col. 1. 12.

IT is not possible to reckon up the heads and particulars of the Churches accounts; nor how She hath gained by her losses; nor what *healing* She hath had from her stripes; nor how enriched by her poverties; nor how enlarged by her straits. But abundantly thankfull She is for former yeares, and for all that which happened to her then, and was, as She thought, against her, being *evil* dayes, and the yeares of her captivity; for all that which happened to her then, helped marvellously to cleare her vessel; and She is as thankfull for that, as for filling the same with Glory. All that *sired*, made her meet for after Glory. All that their Adversary did against them then, his madnesse and rage, his breaching out threatenings, all tended much to their advantage. These *scourings* of the hand and tongue, *bowed* them, polished them, as the flouer of the Temple in the out-Court, so making them as lively stones build up a spirituall house: These *preparations*; These *strivings*; This making meet for glory, are more to the Church, though these are blowes, prisons, inquisitions, fire, faggots, sword and the like; These, I say, are more, and of more account with the Church, then Glory in selfe. Their way thither, to Glory, I meane, sometimes hedged about with thornes, and blocked up against them, as with heven

Bont:

Stone : This way is as pleasant to thinke on (when it is passed over) as is the Crowne at the end. The Summe is ; The Church gives thanks unto the Father, Who hath strengthened Her with all might, according to His *Glorious Power* unto all patience, and long-suffering with *joyfulness*, and so hath made her meet, hath fitted, hath prepared her to be partaker of the inheritance of her Brethren and Sisters, the Patriarchs, Prophets, Apostles, Disciples, Martyrs, of all the *Saints by Calling*, while here below in this darke world, now *Saints in light*.

And so the Church hath after her measure, offered to her God the sacrifice of Praise and Thanks for His good and gracious dealing with her in former times, the dayes of her captivity. O what her enlargements then ! Their straights helpe to set their feet in a large place ; Their bonds made them free indeed ; Their wounds healed them ; Their distractions united them ; Their unquiet motions settled them ; Their cares quickned them ; Their sorrowes comforted them ; The shame for Christ is their Glory ; Their reproach for Him their Crowne. Who would not serve this God ? Who would not feare Him ? He turneth sickness into health ; weaknesse into strength ; mourning into Songs of rejoycing ; The *shadow of Death into the Morning* . Who would not seeke this Lord ? Who would not feare Him ? This by the way, we goe on.

a Amos 5. 2.

This is written for our instruction, whose minds are taken up with present things, which fill us with so much hope as that we cast away feare ; or with so much feare, that we cast away hope. We are in an extreme about them still, either over-grieving or overjoying ; full of *sternies* we are, a *temultuous people* the Lord knowes. A Gracious heart not so, he can indite Psalmes not onely when out of afflictions, but in the night of his sorrow, even the deepest afflictions ; When flying before the enemy ; When persecuted and distressed ; When in darknesse of spirit, yet then he can indite a Psalm : *Heman* did so, for he was the wisest man upon earth, next unto King *Salomon* ; but so sorely afflicted, and suffering such *terrors*, that (in his sense) he was *distracted* . A Good heart can make the greatest sorrowes that he hath felt, or doth feele, matter of blessing and praise, alwayes an hinc for prayer. How ever it is to sense, yet God is good to Israel still, and doth good ; Therefore all the worke he hath to doe with his owne spirit is this, To serve His God heartily, and to submit to His will patiently, yea comfortably ; for many experiences have told him, That the end will be good, The Righteous know well, That no Condition here below is like the Hill *Olympus* (some say) *wholly cleare* , without clouds. No, They expect windes and stormes both, which when blowne over, The aire is the clearer and wholsomer for it ; They have made application, and counted their *Cost*, and those *burys* who endure, and so can wait patiently, having seene the end of the

b 1 King 5. 4. 16.

c Psal 38. 15.

a 1 Cor 13. 12.

b 1 Tim 4. 10.



CHAP. IV.

Before the Church can Record the late wonderfull Works wrought for her by the ministry of Man, She will put som: things to our Consideration, which observed, may make us wise, and fit us for the Times, how hard, fierce and perillous soever.

SECT. I.

What the Church is most taken with; Whom She looks unto in all administrations; What settles and calmes her spirits in the greatest Commotions.



Hus we have cleared, That the former Dayes, Dayes of trouble, are to be recorded, for Gods Deliverance out of them is wonderfull; and they have yeelded the Church in all ages, a peaceable fruit of righteousness.

Now before She can Record these fresh and late works of wonder, wrought with God this Day, The Church will give us some Considerations from her owne practise, to take along with us, first; so shall we understand the works, and our selves and the Church the better.

¶ 1.

One Work only wonderfull, and to be admired.

THE Church can muse on the workes of God, and ponders them in her heart; She can call them wonderfull works and marvellous: But She can admire nothing but the riches of Grace, those hidden, mysterious and unsearchable wayes of her Redemption. There is matter of admiration, and there only; for other Works, She laboureth to search them out; and her Thoughts thereon are very precious: But in this light path, which so dazzleth her eyes, and amazeeth her, She stands admiring, and it is her Lords pleasure She should doe so.

¶ 2.

A Gracious spirit is not much taken with under-moone matters.

IF at any time we finde the Churches mouth wide open to Praise and Thanks, Then we must know her heart is much more enlarged. About what ? yes, that is a necessary Question, so is the Answer ; Evermore about spirituall matters, such as concerne the soule, the welfare and prosperity thereof. At that point She is enlarged, She is not overmuch taken (as we of the common sort are) with under-moone matters ; She is not taken with the flinging in of Oyle and Wine ; nor with the recovery of Flaxe and Wooll, of Soape and Salt, and Leather, and the like ; She observes the crooked wayes of men, and carriage of things very well ; rejoyceth and mourneth in her measure ; but I say She is not taken with them as we are : For we finde quicke flesh, lively and stirring affections onely there : If we have our outward Liberties and Priviledges as free Subjects, and Citizens here, of the *Ierusalem* below, then we are well and marvelously appayed : Indeed we say as *Esaia* said, *We have enough*, that is, much or a great deale. The Church not so, give her the liberties of sonnes and daughters of *Ierusalem above*, or else, but that Christ liveth in her, She will dye : So unsatisfiable are All things here below to her everlasting soule, But if She have her God, though with Him captivity, fire, sword, what other evils you can name, if with these She hath her God, She is well enough, and with *Jacob* She hath enough, for She hath *Ab*.

^a Gen. 33. 21

27

^b Gen. 33. 14.

6.5

¶ 3

The Church referres all to the first Cause, and therein fixeth.

WE must note, That the Church beholdeth all the Workes wrought by Man, not as Mans works, but the works of Him, Who onely doth wonders. She looks through them, and through Man also unto God, There She terminateth her sight. Whence it is, That whatsoever thing comes unto her, through the hands, and by the administration of Man, She accepts with all thankfulness, but She writeth upon it, upon every thing (what ever were the meanes of conveyance) the Gift of God.

¶ 4.

The Righteous are calme and settled what ever the newes is, or troubles are in the World ; and thankfull for all.

WE should observe her quiet and calme deportment and carriage in all administrations of God ; for She looks upon them as

D 3

Mis

Rom. 6. 17.

c Isa. 22. 2.

cf Exod 14. 19.
Ne commoveamini,
ne, ac fluctuati
animi, sed spe
firmi opem D. mi-
ni expectate. Iun.
 c Psa. 62. 2.

His Administrations ; and She accounts all good, nothing evil, except sinne ; and by the good hand of God towards her, even sinne shall worke for her Good ; *God be thanked that ye were the servants of sinne.* All is well, She saith, and will end well. Well, What ever Newes She heares ; What ever Troubles and Tumults, unquiet Motions there are, yet the Church is not full of *firres*, nor a *tumultuous City* for all that ; She is quiet notwithstanding all that can be said or done : Her Sonnes and Daughters are as well contented with the Newes they heare, as the honest Shepheard with the Weather ; his judgement was asked, *What weather it would be ?* He answered, *It will be what weather it shall please me.* The Answer seemed darke, and to containe a Riddle ; therefore he was courteously requested to explaine it, which he did thus : *It shall be (said he) what weather pleaseth God, and what weather pleaseth God pleaseth me.* Truly just so are the Righteous pleased with their Newes ; *It shall be what pleaseth God, and what pleaseth God pleaseth them.* If Newes this day be, as we call it, good, they are cheered at it, but not overjoyed, they say, *It is well.* If the next Day (such turnings there are and tydes of things) the Newes be contrary, they are the same, they were the Day before ; for they know their God is the same, He is not changed ; Therefore they conclude, notwithstanding that crosse Newes, *It shall be well in the Morning*, perhaps before night. They are not troubled about the fixed time, it is not for them to know that ; they know it will be well. Straitnings serve very much to widen the way for enlargements : and stops towards the Spring-head make the waters rile the higher, and anon will cause them to streame the faster. Blockes in the way make them walke more warily, and lift up their feet the higher. It is so with the spirits of Men. But yet the Church lookes not to *Man*, for He is full of Changes ; but her eyes are to her God who changeth not, and according to the Counsell^d, *stands still*, waiting the salvation of her God, and is not *greatly moved*^e ; nor doth She faint in her mind ; She doth not float, nor roule this way and that way, but rouses her selfe upon her God. In firme hope her mind is anchored and fixt upon *Everlasting strength*, and lapt up in a promise within *Everlasting Armes*, expecting His Salvation, which She is confident to see in the fittest time.

S E C T. II.

We that have not fixed Spirits feel unquiet Motions.

NOW let us observe our owne spirits ; ours of the Common-sort ; it is a thing worth our observation. If we observe right, we are in *Deaths often* ; not as *Paul*, in reall Dangers, but imaginary onely and in conceit ; for as often as crosse Newes comes we *die*. In extreames *kill*, either all hope and no feare ; or all feare and no Hope. We cannot *cast away our confidence* ; for wee have none, *Heb. 10. 39* ; unless it be in the Creature ; and if that failes us, wee sinke, and our spirits faile too. A miserable condition this, and a trembling posture to stand in ; Indeed we doe not *stand*, wee totter like drunkards, because we are so filled with the sweets of the Earth, and so empty of the comforts of Heaven. Wee are as weak as water, carried and tossed as a *Corke* with the tide there ; Just so hurried are our spirits with winde and tide. As the water riseth or falleth at the Parliament-staires, just so doe our spirits at the hearing the Newes thence. As the winde and gale of breath sits there, so our mindes turne, just like a weather-cocke. If the newes thence be pleasing to sense, then we rise high, *that's well*, say we ; and then we are all Hope. If the contrary, *That troubles are like to abide us*, then we are downe the wind, and make conclusions as men doe, that have no Hope. This is to have spirits as weak as water, and a minde not *standing-still*, but turning like a weather cocke.

S E C T. III.

The Reason of the Churches settlement, and of our unquiet Motions, very necessary and considerable at this time.

WE must note what causeth the Churches stability and our flourishing. What is the reason, that the Church *standeth still*, quiet and calme in her spirit, when trouble is on every side ; while we are at our wits end for expectation, troubled and moved, *As the Trees of the Wood are moved with the wind*. Wee must I say, enquire into this thing, and find out what is the reason hereof. The *Re.*

h Isa 39. 1, 2.
= 40. 37.
= 51. 9.
1 Pl 120.

Deut 33. 27.

h Isa 33. 20.

* *καταβολή* *ἀνταρ*.
Mat 2. 18.
* 1 Tim. 3. 1.
1 Pl 44. 25.

Resolution must be this ; " Because the Church stayeth her selfe on " the *Arme* of God; Therefore she *standeth still*, is firme and stedfast. Whatever changes are below, vvhatever turnings and windings of things here vvvith us, yet there is no change in that *Arme*, no diminution of all that power; *It is the same yesterday, to day, and the same for ever* ¹. Sinne causeth some change in us, but there is no change in God. The Churches eye is upon her God, there she fixeth, she will not trust in chariots nor in horses ¹; because she hath asked from one end of Heaven to the other; she hath enquired of all ages, vvhhat became of them that so trusted, that made flesh their *Arme*? The answer is, They that so trusted are brought downe and fallen. But the Church remembering the name of the Lord, and in that Name setting-up Banners, she riseth and stands upright; she must needs have a firme standing; for she hath a sure foundation, she is well under-laid, underneath the everlastig *Armes*. Therefore though her outward House be battered downe over her head and about her eares, yet according to the promise, she is a quiet habitation ². How boysterous soever the windes are, and troublesome the vveather is, she is quiet notwithstanding.

Indeed vve may observe some times have beene so hard with her, *fierce* * and *perilous* *, that she hath complained, *My scute is bowed downe to the dust* ¹; *I am covered with the shadow of Death*, yet vve must observe from the same place, how the Church beares-up her selfe by *Experiences* and *Promises*, those great pillars staying up her Hands in Faith: and then she resolves to *haue in her God all the day long*. SELAH. It is an high note, and her voyce is greatly exalted in Praise and Thankesgiving.

Object. Why then the Church is borne up by *Experiences* from Dyes of old, vvhhat God hath done: And by *Promises*, vvhhat God will doe in after times?

An. True, but these *Experiences* have a bottome, the *Almighties Arme*; they were wrought by Him, Whose power is still the same, an *everlastig God*. And these *Promises* touching that, the Lord will doe in after times, have the same foundation too, made unto her in and through *Christ* her Lord and *everlastig Father*. There is her strength, her staffe and her stay. And now though the Pillars of the Earth are out of course and continue so, yet the Church is where she was, upon the same foundation. She knoweth whom she hath trusted: she rowles her selfe upon God, vvaiteth his salvation, knowes Hee will come-in for her helpe in due time (shee vvould not have it sooner) and praise vvaiteth for Him in *Sion*.

Thus in *Quietnesse* and *confidence* is her strength ³. She can now, according to her Lords command, *Be still and know that I am God* *. She can stand still, calme in her mind, for she knowes that her God saigneth, with Him is *power* and *faithfulness* *. He can, He will,

m Pl 146. 10.
n Pl 46.
o Pl 146. 6.

may, with reverence be it spoken, He must helpe His Church, and seasonably too, for He is bound so to doe, He hath engaged His Faithfulness upon it; there's the Churches confidence; she bears her selfe up upon it, and walks on by Faith.

And so we see the difference in our walking and place of confidence; such and so great is the difference in our comforts and peace; the Churches peace full and lasting, ours but empty and momentary, like the laughter of fooles; for, we walke by sight; wee must see or else we cannot believe. We cannot rest upon the Almighty Arme, unlesse we see it clothed with flesh. One God is not enough for us, we must see Many on our side, and whole Countries come in for our helpe, or else we can see no hope of Victory, though the Lord hath said, *The People are too many*. We verily beleve, *That the race must be to the swift, the battell to the strong*, though a thousand experiences have told us the contrary, when the battell hath bene against the Church. Fooles as we are, vvhhen will we be instructed? We trust in meanes, likelihoods and probabilities, thereon we bottom our selves, therefore it is, that we are in Deaths often: our spirits are up and downe, full of changes; for such changes and tides of things there are in that, we place our confidences. Our hearts are not fixed, nor upwards vvhether they should be, therefore wee must needs reele like a drunken man, or a Ship in a tempest. We doe not trust in the Lord, therefore we cannot be established: wee doe not beleve His Prophets, wee shall not prosper, nor see when good cometh. Had we the arme of flesh with us, then we could beleve; nay, that is not Faith, for Faith is of things not seene. My meaning is, for I must speake like a foole to make others wise, Had we thirty thousand Chariots, and six thousand horse-men, and people as the sand on the Sea-shore in multitude; all these comming in for our helpe; And were we to march-on against a feeble folke, a peeled, beslaved, unarmed people, that had neither Sword, nor Speare, nor shield; O how confident would we be of the victory! We would rush on as terrible as an Army with Banners; and as fierce and fearelesse as the warre-horse. O how we would boast! The Glory of our nostrils would be terrible; we would rush on upon such a people as thunder; we would rejoyce in our strength, mocke at feare, and swallow them up with fiercenesse and rage. A brutish people we, for we have not considered this in all this time; that the Battell is neither yours nor ours, but Gods; And He hath taken all this strength before mentioned, and given it into His peoples hand, vvhhen they were a feeble, beslaved, unarmed people; these have boughed the Horses and burnt the Chariots in fire, that is, *The weak have taken all this prey*, And all this hath the Lord done; Why? that Jonathan and his Armour-bearer (the Lords Warriors) may not be discouraged at the mountains

p. Iud. 7. 4.

q. Roal. 9. 11.

1. Chron. 20. 22.
1. Sam. 17. 6.

2. Chron. 20. 15.

Iosh. 11.
u. Elia. 3. 39.

p 1 Sam. 14 4, 5.

of straight; Where there is a sharp Rake on the one side, and the same on the other; The one side is North-west; the other South-east. God hath drive His People to exigency, That they may see themselves what they are. "Then a man lures by faith in God, when he means dye, and he is again forsaken of them. Certainly it is, God will bring His Church to the Mountaine of Straits; but they shall see glorious things there; What? God appearing in His Glory; His Name made bare of flesh. God is never seen so glorious as upon This Mount; Then He lifts up Himself on high; Then He appears in all the peoples sight. This is a mighty Consideration even now, it follows.

S E C T. IV.

How necessary the consideration hereof is at this time, that our eyes may not faile with looking upward; nor faint when we are corrected; nor make haste when troubles are upon the heels.

AND this was necessary to be noted here, That we might behold the Church's stability and firme standing, see our error all this while, and vaine confidence, Correct our selves, take off our hold, and hasten to the Churches Rock, that we may be as She is, a quiet habitation also. What troubles soever, & how strong soever the tyde of things is against her, yet not greatly moved; Though standing at the foot of the Mountaine of Straits, and before a Sea of dangers and difficulties; yet standing still notwithstanding, calme and quiet in her spirit. I say, it is necessary we should note this, for,

Though by the good hand of God upon our Worthies, We have the great worke of Reformation as it were within ken, and in sight; yet this Mount of God is before us as a great Hill in the Travellers eye; The Hill may be as farre off, and he must take many a weary step before he comes at it: so, before the Church be thus exalted and set up, as it were, upon a Hill, She may passe as through vallies, low and dangerous bottomes, so as She may be much obscured, and almost hid there. Before She be refined and purified in her worship and Ordinances, She may passe through the fire. But how perilous soever her passage be to her promised Land, though through fire and water both over the Lyons den, hose of the Aspe, and Mountaines of Leopards; how perilous soever her way is; how strait, soule, thorney soever, Though many changes in her, and in her way, yet no change in God; His power, wisdom, love, the same, from everlasting to everlasting, no change there. Her Lord will bring her into a wealthy place, that is certain,

certaine, no doubt of that. For the meanes and manner how, and the time when, The Church is not carefull about that; She commits all this into the hands of her good God and faithfull Redeemer. She doth believe that her *weathy Land lyeth beyond an howling Wilderness,* and the Red Sea; And yet She is not carefull, ner doth She say, there is a *Lion in the way*, and he will devoure; no, her Lord hath commanded her, saying, *be still.* Be still? what can still her spirit then, when a bloody enemy is behinde her, a devouring Sea before her, Mountaines on each hand, what can still her spirit now? This, and know that I am God. A God That can stop the Lyons mouth; He that made the Leviathan can make His sword approach unto Him, even through his scales, though they are his pride, and so his heart, though as firme as a stone, yea as hard as a peece of the mether Millstone. And for the strong syde of opposition against her passage, She is not carefull about that neither. She knowes God can divide the waters, for the Adversary he thinks, so wise were his thoughts once, The Red Sea opened a way for him: Yes, that he may march on feircely and hopefully a litle way, and then in the midst of his way sinke into the bottom like a stone. The Sea is divided for the ransomed to passe-over, and so He made a path in the Seas: so can He also through the fire, the Church knowes it full well, for she knowes whom she trusteth. Ancient and present experiences hath assured her, that wherein the enemy deales proudly, therein the Lord ever hath been, is, and will be above them. And there the Church resteth, her heart is fixed trusting in the Lord. A cold Winter makes the Spring more delightfull, the yeare more fruitfull, and the man more healthfull. The Church is not displeased with the daies, because evill daies; These make her the better now, and, when good come, they will be the more pleasant and comfortable. In this quietnesse and confidence is her strength; she beholdeth what God hath done, and gets assurance for after times; and she is staied up with promises too, as with strong consolation, for these she sees even now fulfilling.

And so the Church addresseth her selfe to make her acknowledgment unto man for present deliverances, which she takes as pledges to assure and ascertain her the future, what her Lord will doe in after time. For though she boasteth of God all the day long, and will praise His Name for ever, yet she forgetteth not to return all that is due to man in full weight and measure, through whose hands her God hath conveyed loving-kindnesse and mercy unto her.

a Pl. 46. 106

b Job 41.

c Exo. 12. 12

ἡ πόλις ἡμετέρα
καὶ ἡ πόλις ἡμετέρα
καὶ ἡ πόλις ἡμετέρα
καὶ ἡ πόλις ἡμετέρα
Reg. Orat. 3.



CHAP. IV.

The Church wisely considereth her two Sister-Churches;
The people amongst whom she dwells (for the most part
enemies to peace;) The straits that now are. The Church
lookes through all unto God.

SECT. I.

*The Church remembers how it is with her Sister-Churches;
and Gods gracious dealing towards her, which rai-
seth her spirit to prayse and Thanksgiving.*



The Church being now to give in a Catalogue of won-
ders, cannot but remember her two Sister-Churches,
the *Palatinas*, which hath been under wrath now
these 24. yeares: so long the anger of the Lord
hath burnt against that people; so long he hath
stretched forth His hand against them and smitten
them. *The Hills did tremble and their carcases*
were throwne in the midst of the Streets^d. For all this his anger is
not turned away, but His hand is stretched-out still. This Church
seemes to stand with her Records in her hand, written within and
without, *Lamentation and Mourning and Wo.* But the summe and
abridgement of her sorrowes is contained in these two words, her
Sabbaths and her *God*, both gone. Time was when she hid her
eyes from her God, and from His Sabbaths, turning her backe upon
both. Now God turnes to them the backe and not the face; and His
Sabbaths are now hid from their eyes.

Her other sister, the Church of Ireland, speaks forth bitter complaints
and supplications; that her land is dunged with her carcases, and
watered with her blood: That whatsoever was pleasant in her eyes,
the enemy hath put into his hand, and taken it away.

All this time, the day of *Jacobs* trouble, the Church of England
stands still beholding and accounting the *salvations* of her God com-
ming

^d Hls 5. 31.
See Psal 77.

ming in unto her like the Rivers, mercies over-taking mercies, and loving kindenesſes over-taking loving kindenesſes; Deliverance upon Deliverance, and discoveries upon discoveries. The Church is ſtraitned in her ſelfe heere, ſhee wants expreſſions, but what engagements are there in all theſe! How doth ſhe ſtand bound to Record and Thanks and Praiſe her good God, Who hath done all theſe things for her! What a mercy is this? How unſpeakable? That at ſuch a time as this, when the Lord hath beene to theſe ſiſter-Churches, as a Beare lying in wait, as a Lyon in ſecret places, He hath pulled them in pieces, hath made them deſolate; hath bent his Bow upon them, hath ſet them as a mark for the Arrow; hath filled them with bitterneſſe, and made them drunken with worme-wood: ſo as now they are recording, their afflictions and their miſery, the worme-wood and the Gall, their ſoule hath them ſtill in Remembrance, and is humbled in them. I was ſpeaking; that at ſuch a time as this, a time of treading downe and perplexity, the day of Iacob troubles, yet now this Church ſhould ſtand up with Records in her hand, written within and without, mentioning the mirrour and loving kindenesſes of her God. O! what an exceeding mercy is this, at ſuch a time as this, when ſhe thought verily ſhe ſhould be termed alſo ſoraken, and her Land Deſolate; Her Lord ſaid, no; But thou ſhalt be called Hephzi-bah, and thy land Beulah*, for the Lord delighteth in thee, and thy land ſhall be married. What loving kindenesſes are theſe! how wonderfull! how unutterable!

c. Eſa. 62. 4.
Delicia mea oblectatio mea.

Againe, The Church lookes over the land and Nation, where we live, and behold corruptions in Doctrines, and manners have leavened the land from corner to corner, and have eat and conſumed the heart thereof as doth a canker; whence it is that wee ſee ſtrange vanities, horrible impieties; abominable Idolatries; vile Priſts, and almoſt as uncleane a people: All ſetting themſelves and taking counsell together againſt the Lord and againſt His annoynted, ſaying, let us breake their bands aſunder, and caſt away their cords from us. And yet ſee the exceeding goodneſſe of the Lord, they prevaile not with their number, nor with their ſtrength; they aſſemble themſelves, and are broken; they take counsell, and God turnes it into fooliſhneſſe, and their recoverances upon their own head.

f Iſa. 47.

Thus the weakes overcome the ſtrong, and the feweſt in number prevaile: We know not how, but ſo it is, the Lord hath ſet His King upon His holy Hill; and if the Lord the Captaine of His Hoſt, march out before, it matters not, whether few or many of Gideon ſouldier march after, but the fewer they are, the more is the ſtrong arme of the Lord exalted.

And what cauſe hath this Church to ſpeake good of the Name of the Lord, and to exalt His Arme, Who hath made her to ſtand upright

and above her Adversaries with a Catalogue in her hand, writes
within and without, as store-land: and which brightens the mercies,
at such a time as this, when her other sisters are recording their days
of trouble, she is recording the loving kindnesses of her God. The
Church here must stand still a little to behold the severity and good-
ness of God^a, towards her sister-Churches, severity; towards her
people, Goodness: And that the more she more magnific free Grace,
exalt the Riches thereof, the goodness and exceeding patience of God,
All His excellencies, the Church resoneth out the case, and asketh,
why is it so? why such severity towards her sister-Churches? And
yet towards her people such goodness?

^a Rom. 11. 32.

Did Thy wrath burn-out against them, because Thy Sabbaths were
profaned there? Here they were profaned too, and more, by a Law
and Statute in Israel; notwithstanding, a fire did not kindle in our
gates, nor devour our palaces^b.

^b 1 Cr. 17. 17.

Was it because the people there turned Grace into wantonness,
they slighted the offer and means of Grace, they would have none of
Thee; they turned their backs upon Thee, and the Gospell? was
it for this? Heere we sit downe astonished, for here we have done
so too,

Was it because of their unfruitfulness under the meanes of Grace?
Here we stand astonished, considering how high we have bin lifted-
up in respect of the meanes, no Nation under the Sunne like to
us; and then thinking of our falling downe, how low that will
bee.

Was it because of their unthankfulness for, and abuse of mercies?
Here also our Tables are full of vomit and filthinesse, so that there
is no place cleane^c: And we reele and fall downe in the Streets at
Noon-day.

^c Eza. 38. 8.

Was it because the Messengers of the Churches, and Glory of
Christ^d, Thy faithfull Ministers there were villanously used? We
heare of no such matter; they were contemned in deed and of no ac-
count with them: but with us they have bene used worse then
Davids Messengers; Their Beards and Garments were cut by
halves^e: But here they were smit on the cheeks, and, as Syriac,
lug'd by the eares.

^d 2 Cor. 8. 23.

^e 2 Sam. 10. 4

^f Eza. 56. 9.

1 Cr. 10. 28. & 29. 8.

Were they brutish Pastors^f, who broke downe the Hedge, and
laid open gaps, whereat men after the manner of Beasts, ready
to destroy, might enter in? The same Pastors are with us, vain men,
treacherous Prophets, light Priests.

Was it, because violence was done to the Law^g? Because they did
as they could to their power to shed blood^h? Because their Judges
were as Eveningⁱ wolves, ravening the prey? so it was here, such
judg'd here. Why then is not our Zion plowed like a field^k? Why
are not our garments railed in blood^l? Why are we not long be-
fore this time dashed to peeces one against the other, Brother a-
gainst

^g Zeph. 1. 4.

^h Eze. 33. 4.

ⁱ Nic. 3. 17. 12.

^k Eza. 9. 5

against his Brother, and Neighbour against his Neighbour, in all our Cities and Countries, in all places and corners of the Land? Why is it not so? She knows the answer must be, because it pleaseth the Lord, it shall not be so; with the Lord, it is His good pleasure so. He loves the Land, because He loves it: He will rejoyce in shewing mercy: and, it may be, will overcome us, and lead us captive with loving kindness; and give gifts to the Meekness. Be it so good Lord, because it pleaseth Thee: Amen. Thus is all the Church can say to all this.

* Amos 7.1.

S E C T. II.

Some light Objections blown away, and a grave Objection cleared.

But now there is something said against the Church, that she need not be so brag of her mercies, her tranquillity and peace, for she may now looke to the end thereof; her peace is taking from her; she is sinking now, *downe, downe, downe* she goes, so her adversary boasteth, *so he puffeth at the Righteous*. The Church answers hereto in order, and blows away this, as you will a dust from your sleeve. The Adversary saith, first

p Ps 10.5.

Ob. The Church may see now to the end of her mercies?

Ans. No, but she cannot, her mercies are the mercies of a God, and they have no end.

2. He saith, Her peace is taken from her?

No, that it is not a her peace cannot be taken away: it shall flow in like the Rivers, and come in unto her as the waves of the Sea. Though the Assyrian should come in to her Land, and tread in her Palaces; yet he cannot take away her peace. When the enemies shall come in like a flood, the Spirit of the Lord shall lift up a standard against him.

h Isa 41.18.

i Mic. 5.5.

k Isa. 59.20.

3. The Adversary saith, That the Church is falling?

No, The Adversaries flesh shall consume away first, and his eyes consume away in their holes, and his tongue consume away in his mouth; but the Church shall not sink nor fall away; she is well under laid, as well this present years as the last, yesterday, and to day and for ever, The eternall God is her Refuge, and underneath her are the everlasting Armes. She is well under laid then; her enemies themselves being judges.

l Zach 14.11.

m Deut. 33.17.

Oh, But

Ob. But it is said, here is more need of *Prayers* then of *praise*. Things that seemed to be in so forward a way, are now set back; God now seems to stand still; or if he goes forward, it is in carrying His Church to the *Mountaine of Straits*.

An. I might answer, things are never in so good and settled an estate, but there is matter for *prayer*: nor never in so bad and low an estate, but there is matter for *praise*, as in the case of *Iehosaphat*. But this would not be to the mind and sense of the *Obiection*, which is this, "That the Church should be so much taken up now with her *straights*, that she might very well forget prosperity; all the good that God hath shewn her these former yeares. Now God forbid.

"There be some indeed, upon whom you loose all your former courtesies, unlesse you still follow them with new and fresh favours every day". Some there be who have an hundred blessings, and with them but one Crosse; but that one Crosse fowres all their sweets, clouds and hides all their blessings from their eyes. The Church not so, *Good is the word of the Lord*, said the good King, which thou hast spoken. What did he speake? Heavy tydings; yet saith the good King, *Good is the word of the Lord which thou hast spoken*; Is it not good if peace and truth be in my dayes? The good King was not carelesse, what would befall the Church and His House, when he must be taken thence and gathered to his Fathers. O no, doubtlesse those tydings went to his very heart, touching those things which should befall to the House of God, his house and his sonnes after him. O, it was bitterasse, bitternesse; but yet the Word of the Lord is good. It was matter of Admiration and everlasting praise; That God had shewen him so much good, had wrought such Deliverances for him; That his eye had scene such salvations; That, when his Father *Ahaz* had wrought such abominations in *Judah*, yet his sonne should see such salvations in *Israet*; and, which is the vision indeed, *peace and truth all his dayes*. This was matter of wonder, yea of praise and thanke both. It is so with the Church, they consider well of their *straits* now, and that these may be yet greater (and yet a signe for good.) They can consider that the Church is not cast so farre-backe yet, but she may be cast yet farther even to the place of *Dragons*, she hath not scene nor heard the worst yet, so it may be, nor is she carelesse of what she sees or heares. No, she teeles them, and ponders things in her heart; but so as she hold fast her confidence; and she must shew her selfe exceeding thankfull for all the Good her Lord hath done for her the last year, That when her people were ripe for judgement, as the corne for the sickle, yet there was not a cutting downe. Truly when she doth but thinke of it, she is as one in a dreame, her spirits faile her. But this she would say; if *Distractions* should follow such salvations as these (which she cannot believe) if the Lord should send unto her sad tydings, such

Nonnulli in comparati sunt ut antiquiora beneficia subvertas nisi nova posterioribus commiseris, & quamlibet sepe obligasti quid unum tamen negaveris quod negasti. Plin. epist. 3 King 10. 19.

such as would make the hearers eares tingle, Why yet, *The word of the Lord is good*, and He is good to *Israel* blessed be His Name for His *salvations* notwithstanding; for what He hath done, for ever blessed be His name; And because we have *Peace* and *Truth* in these *dayes*, these *fierce* & *dayes*, these *perillous* & *dayes*, yet *Peace* and *Truth* in these *dayes*. But yesterday almost, not a yeare agoe, we thought that *Truth* was perished, and *Peace* was taken from the earth; We should never heare of that any more; no more *peace*; no more *Truth* in our *dayes*. * I - C A B O D was in every mans mouth. *The Glory is departed*; yet not so, Behold *Peace* and *Truth* even in these *dayes*!

dyabolus
Mar. 2. 28.
1 Tim. 3. 1.
* 1 Sam. 4. 22.

You will say no, *Warres* and *rumours of warres* in these *dayes*. True, and yet *Peace* and *Truth* in these *dayes*. The Church contends for *Truth*, she maintaines it, and will hold it fast till she dyes, and not let it goe. Why then, Though the mountaines be removed, and haled into the Sea, yet her *peace* cannot be shaken. Though the Kingdoms be moved, she *stands still*. Reader, you and I may learne from thence, Maintaine we *Truth*; contend we for that, and *Truth* will maintaine us; Hold fast *Truth*, and we keep *Peace*. God hath joyned these together, Man shall not be able, no nor the Gates of Hell, nor power, nor policy, to separate these; they are still together, they kisse each other. And that is the Reason, That when we are full of *stirres*, a *tumultuous* people, The Righteous at such a time *stand still*, and are a *quiet habitation*. But I recall my selfe, Thus the Church concludes; Though the Lord should make *Desolations* now in the earth; Though He should stretch over us, The *line* of *Germany*, and the *plummet* of *Ireland*; yet the Righteous stand bound to Record the *Salvations* He hath wrought. The Righteous are not a sullen froward people, as we are; All the mercies we have are nothing in our eyes, because there is something wanting, as still there will be in the most accomplished, the most completed condition here below. But I say, because it is so, some want there is still; therefore all our mercies, so great, so many, lye buried in us under that *cloud* of discontent. As I said before, so now, The Church not so; Though she should walke in the shadow of death; Though she were stricken into the place of Dragons, yet would they Record the yeare of the Right hand of the Lord, when He wrought so wonderfully, such *salvations* in *Israel*. And this is the taske she is addressing her selfe unto, but she cannot hastily recollect her spirits as she would doe, for she would call upon all within and without to praise his Holy Name.

S E C T. III.

The Church opens the Records, begins to read, but must pause a little, being taken off with Admiration.

a 2 Chron 24.

b 1 King 10.7.

c Isa 42.16.

d Luk 4.39.

e Ezek 16.30.

f Exod 1.4.

THE Church is taken with the works of her God, as the *Queene of Sheba* was with the wisdom of *Salomon*, and the magnificence of his Court; When she had seen all that, *There was no more spirit in her*. Fame, which creates something of nothing, hath made whole Kingdoms, and peopled them with her own inventions, reported not the *halls of Salomon* wisdom. It exceeded the *Fame that was heard*. Fame falls as short in these Transcendents which we are upon, Therefore there is the same reason, and greater, That the Church should be so affected now, as that *Queene* was at that time: For behold, a *greater* then *Salomon* is here; and a greater Glory is put forth in His works now, then could be seen in *Salomon* Court. She must be in an amaze when she beholds the admirable, strange and unsearchable wayes of Providence towards her this last year: He made a path for her in a wilderness; turned the drought of her Summer into fresh Springs. A poore blind *Hand-maiden*, She; her Lord leads her in paths, she could never have discerned, never have spied out with all her search, by a way she knew not, never thought of: No, as hid from her eyes as were the unsearchable wayes of her first Redemption. Her Adversary led her more then once, as they did her Lord, *to the brow of the Hill*, thinking verily to cast her downe headlong. But her Lord wrought gloriously for her escape: For as her Lord then, so *She now passed through the midst of them, and went away*; She wondered how she escap'd, and was at that time as one in a dream; but being well awakened, and coming to her selfe, she remembred her Lord, whose she is, and whom she serves, He upheld her with His hand.

But what thanks and praise are due to her God? Who let out the wrath of man, and gave it the more Scope, so as the more it was let out, the more it might praise Him! Who so ordered the worke of an *imperiall whorish woman* d (such was the Church in name so) and her works such; for she was impudently bold, and past all shame (whom they commonly called the Church) to wake *her* our good to his people; To cause the summoning of a Parliament; To make it hold; and that a caution was put in for after-times. What a confluence of mercies is in all this! What abundant matter of praise! And that, when the Priests, for the most part, were brutish, and the people but a little more reasonable, as froward as that *Israelite*, who counted reforming a killing*; Yet such a Parliament notwithstanding, Who have layd a foundation of mercy for themselves, and their posterity, even for all the generations to come.

But

But I must not huddle up things so, nor throng them together, remembering, That the greatest wonder, which most engageth the hearts of the Righteous, was wrought before the Parliament sat; Therefore I shall take leave to begin according to my proposed Method, and to set downe two Moneths, which are not in our late Kalenders; and then the Churches collections there-out, in the same order.

Surely, *September* (there I shall begin) it shall be to us the first beginning of Months, the first Moneth of our *Jubile* to us. For in that Moneth the Lord began to bring His Church out of *Egypt*, with a mighty hand, and to set His face against His Adversaries, and toward His people. And because He proceeded on toward the accomplishment of what He had begun, and to make Himselfe knowne, and to get a Name and everlasting praise all the Moneths after; in allusion to the Spirits words touching *Moses*, I will say of this yeare "There hath not been a yeare "since the Redemption like unto this yeare, in all the signes and the "wonders which the Lord hath done in the Land of *Egypt*, To the *Pope* and to all his servants, and to all his Land. And in all that mighty hand, and in all the great terrour, which the Lord shewed in the sight of all Israel."

Deut. xlii.



CHAP. VI.

September, 1641. The Product thereof. The Overtures, and strange turnings of things therein.

SECT. I.

September. The Product thereof.



After a strong commotion the waters will be sometimes swell'd and unquiet. So likewise in our Sea. This Moneth came in boysterously partaking very much in the malignancy of the Constellation then reigning; The Souldiers (for we must speak plaine English in the Countrey-mans eare) buffed after their manner, but against all expectation, The

Priests (high and low) did more hurt (good I should say, yet no thanks

* Psal 61. 4.

d Iam 5. 17.

to them for the good, God ordered it so, and produced it, as He did the light, out of darknesse) for they were more cordiall then the souldiers, they prayed against the *Scots* heartily, and would set their people a praying too. They would force the people to impossibilities: To *blasse God*, and *curse Man*; perhaps because the *Priests* could skill in it: *Blasse with their mouth, and curse inwardly* *. But so the *Bishops* ordered it, and so there was praying on both sides; one side prayed in *psalms*, the other in *prayer*. And that the contrary side might pray in more faith, the *Scots* were written Rebels upon every Post and Pillar by the *Secretary* himselfe; It was time to *rage* and *pray* too, for he had but a short time: But when the cry against the *Scots* was great, and the clamour against them very grievous, it pleased the Lord to come downe and see, whether they had done according to the cry, and behold they had not: But the oppression, violence, and wrong done against them, was according to the cry. So He stirred up the hearts of the *Nobles* and *Commons*, both to fall upon their knees, and petition God and their King, That matters might be heard, and a way thought on to stop the great wrath, that was pressing in like a floud. Then the *Nobles* went towards the North (there the Clouds of bloud gathered, and there the Heavens were darkest) with a select company of the *Commons*; And by the good hand of God upon the King and his good people, a Parliament was resolved upon, and newes thereof spread apace, and came posted to *London* the 23^d. of this Moneth. About this time there were many meetings of *Ministers* every where, and grave consultations about a new *Oath*; and damn'd it was by every mouth to the very pit, whence the *Bishops* with their, &c. digged it; for there was a digging to Hell to hide their counsell, &c.

At this time also the *Bishop* visited by his *Chancellor*, and the new *Oath* was so corrupt, that it made the old one very unsavoury. So the businesse was carried in a great deale of heate and hurrey, just as it is when two sturdy Rogues fall a swearing, that which comes next to hand is their weapon, and then no wise man Will come neere them; Then the *Chancellor* with &c. turned their backs and shifted. Here began the troubles which shrowdly shook the *Hierarchy* with &c.

Thus we have the product of this Moneth, as it were in the grosse summe, and how the end tended to a calme with them, who heartily prayed for faire weather.

Sacr.

SECT. II.

The Churches Collations hence yeelding matter of praise, and wonder, in the strange Overtures and turning of things upside downe.

WE were now full of stirres, a tumultuous Nation indeed, but the Church a quiet habitation still : Notwithstanding the contrariety of wils and motions in the World, She could stand still, waiting the saluation of her God ; though indeed she saw plainly, That she was in a wilderness, where she saw no path. Then the Church remembered the Lord, and was comforted ; He is wonderfull in all His Administrations, but especially in these, which He worketh in a wilderness. Now the Church could *lean on her Beloved* ; O how willingly did she reach forth her hand to Him, who is *given a Leader and Commander to the people* *. Marke that, He is a sure Leader to His Church: Who ? The Lord Christ ; for He commands her : The Church heares no other voice, obeyes no other, but as commanding from His mouth, and leading unto Him. This in passage : But I say, how willingly and confidently did the Church reach forth her hand to this *Leader and Commander*, she did *assure her heart* *, He would *lead* her because He doth *command* her ; He could and is able to *lead* her, because He *maketh a way in the Sea, and a path in the mighty waters* : He *bringerth forth the Chariot and the Horse, the Army and the Power*, &c. The Lord did the same thing now ; He *made a way in the Wilderness and Rivers in the Desert* : So He *lead* His people, even those that are *commanded* by Him. The manner how commands our Marke ; He *brought the blinde by a way* ; He *lead them in paths that they have not knowne* ; He *made darkness light before them, and crooked things straight* ; *These things He hath done unto them, and not forsaken them* *. a 1st. 33. 4.

Truly, This Scripture is this day fulfilled in our eyes. The Church commands us to observe it in these particulars, wherein it will appeare, That the Lords Thoughts (Thoughts of Mercy and of Peace) were as high above mine or yours, nay above the Churches Thoughts, as the Heavens are above the Earth. It appeareth thus, b 1st. 43. 15. 16. Ver. 19. c 1st. 42. 16. d 1st. 33. 36.

S E C T. III.

*What our Thoughts were : how high the Lords thoughts were
above the Churches thoughts.*

¶ 1.

*a Sol nisi cum de
fieri spe Estorem
non haui, &c, Sen.*

Our eyes were in the Heavens (as in such times it is our manner) and behold they were very darke and covered with thick clouds, Our thoughts were, and strait-way thus we said ; *there will be a great storme.* So it was ; a Storme indeed, haile-stones and coles of fire, beating sore (gainst all expectation) upon the hairy scalpe of the wicked Men ; but a sweet shower to the City of God, sweetely and seasonably refreshing them , as the after-raine the parched ground.

We looked up againe to Heaven (whether else should we looke, for peace seem'd to be taken from the Earth) but behold it was very red (I purposely speake in the Almanack-Makers Dialect) *strait way* we said, for such our Thoughts were, *it will be wind* ; and so it was against all expectation, and that which was *threatned* ^b ; a wind indeed, but not a dry wind, for it did *san* and *cleane* ^c ; even a *fall wind* gainst *high places*, scattering the wicked as with the breath of Gods mouth ; and so they did flee as the chaffe before the vvind, or as they fled from before the *Earth-quake* ^d : So they did flee ; but hearken what the Lord saith, *He that fleeth of them shall not flee away : and he that escapeth of them shall not be delivered* ^e. Thus the Lord hath said for aiter-time, and thus He hath done now, ever blessed be His Name.

b Jer. 4. 11.

c Zach. 14. 5.

d Am. 9. 1, 3, 5.

¶ 2.

VVe heard of warres and nothing but rumors of warres, preparation thereto on every side : *strait way* we said, for our thoughts were, *The Sword will be bathed in Heaven* ^a, it will be made drunke vvith the blood of the slaine. And so it was in part, but it was in the blood of the Men of bloods that were to call forth to battle, and to be leaders thereunto. A wonder this also, and wrought by Him, Who spake of old, and made it good now : *Behold, they shall surely gather together, but not by Me ; who soever shall gather together against Thee shall fall for thy sake* ^b, &c.

a Eia. 34. 5.

b Eia. 44. 15, 16, 17.

¶ 3.

¶ 3.

WE beheld here a *Troope*, and there a *Troope*: straight-way we said, Lord, these are called forth to *destroy Thy Judah, and to curse Thy Israel*. And it was so in the intention of the Adversary; and a likely choyce he had made, for they were of that number, and choyce ones for that purpose, to whom their spirituall Fathers (so they will be called, because they favour so much of the Spirit) gave an *Advowson* of liberty, and choyce of sports (cryed downe by the Hearlen) which they might take on the Lords-day.

g. Aug. de civ. Dei.
cap. 31, 32, 33.

Certainly, said Dion^h, speaking of *Liberty*, Hee made bad Lawes indeed, he gave a wicked Liberty, and writ grievousnesse, who prescribed such Decrees, and gave such a Liberty, which could please none but the bad. Such a Liberty was this on the Lords-day, which the Bishops gave to the people. And see the luck of it, the Bishops grant was too large, it gave the people more scope then in manners they would take on the Lords-day; and so thus they required their great Dons; when it was expected that these people, who had such an *Advowson* of Liberty as this from the hands of their good Lords, should now gratifie the said Lords in fulfilling the whole pleasure of their will, they did cleane contrary, for, wheras they were called out to *curse*, even these (in their manner) *blessed altogether*, and threw-out what the Bishops had becgotten, the Railes and Mock-gods there. What this people did more, needeth not my Relation; it is well known every where, all the Land over; and well observed it was, even as a wonder in the eyes and ears of all.

h. Δύλον ὅτι πο-
νῆρος ἐργαίε
Νόμους, οἱ πο-
νῆρος ἀπείστοις
ποινῆς ἐργαί-
ε. Dion. Orat.
79.

i Num. 23. 35.

¶ 4.

WE saw some of these *Troopes* hasting towards the North, gathered into a mighty body there: Instruments of cruelty prepared and sent downe. All meanes used, which *Achitophel* could suggest (we remember what his counsell was, even to make an irreconcilable difference betwene Father and Sonne) *all to set Ephraim against Manasses, and Manasses against Ephraim; both against THE IRDAH*. And so it was in the intention of the Adversary. But to say so now, as one hath done (when he praid too) were a bold, arrogant and impious speech, it not blasphemous: for behold to the admiration of the world, *Angels and Men, the Breach* made up; a peice concluded, and so concluded, That it is a Statute now and an Ordinance in *Israel*, That *Judah must rejoyce, and Israel must be right glad*. So they will, and they will tell it to their children, and so down-ward, and not barely so and no more, but they will speake thereof with rejoycing, what the Adversary intended, how the Lord disappointed him, and that there is now a Statute in *Israel*, that all
Judah

Judas should meet together sing and rejoyce, vvhen they tell forth the loving kindnes of the Lord, *That according to this time, it may be said of Jacob and of Israel, What hath GOD WROUGHT?* What hath he wrought? Speake it out if yee can. Truly Reader, I cannot; I can fill a sheet or two vvith the Records thereof, but, me thinks, it is an empty vvorke, no vvay sufficient to set forth the vvonderfull worke of God therein. So I leave it, and leave thee, Reader, to muse upon it, being resolved; that this Treatise shall not cloy thee nor fill thy hand. It is intended but to vvhat thy Appetite it thou haply meetest vvith these *Heads* largely treated on in time to come; and to raise thy heart for the raising of a *PILLAR to the everlasting Praise of the KNOWN GOD*. There is one or two Observations more, vvhich the Church chargeth us to gather-up, from the scatterings of this Month.

¶ 5.

THe Bishops had a Court; They called it the *High-Commission-Court*; Others, the *bloody Inquisition*. Certainly (The *swartest Purgatory*, the forest *tyranny*, that ever the Church felt-upon Earth; but her comfort is, it's all her *Purgatory* here, and it ceaseth vvith the Earth; This *bloody Inquisition* (for so they perverted Judgement and Justice there, turning such sweete blessings into *Gall* and *Hemlocke**) received it's fatall blow this very Month, languished the Month following, and dyed shortly after.

a Amos 6. 12.

We must enquire now, vvho gave this Court this deadly blow? The Answer is, *The Judges there*. Yes, that's the Answer, the enemies themselves being Judges. With their owne hands they vvounded themselves, and gave their Court that deadly blow. I must correct my vvords a little; I did but mistake the hand for the tongue; there is a *smiting vvith the tongue* too; I should have said, vvith their owne tongues they smote themselves and destroyed their Court. See Reader, how they brought the blow about; but observe vvithall oblation, the *Retaliation* of the Lord; What is that? (For it is not English) how the Lord, the Lord God of *Recompences*^b, retailed those Men, that is, *returned their Recompence upon their owne heads*^c. But yet for the glory of this vvonderfull vvorke of *Retaliation*, they themselves vvith their owne Tongues, must retaliate, as it vvere, Eye for Eye, Tooth for Tooth^d; they must, vvith their owne tongues, *Returne Recompence upon their owne Heads*, for thus it vvaz.

b Jer. 51. 36.
c 1oel 3. 7.

d Exod. 21. 24.

¶ 6.

THe Bishops had an Oath vvhich they forced upon the righteous in homage and meere duty to their Court, and it was a gin and

a trap and a snare to His people, as a *Serpent by the way, an Adder in the path, that bites by the Rider so that he falls backward*. c Gen 48.17. The Lord, Who commands us to swear in Truth, in Judgement and in Righteousnesse *, look'd upon this opposition, and requir- ed it, how? They must Retaliate themselves now. Oath for Oath. Their chaine must be let out now; the rope must be lengthned (give some men rope enough, they vwill goe neare to strangle themselves, as in this case) they must have full scope given them, and vwhat must they doe? Hammer out another Oath, and that must be as the other vvas to the righteous, a gin, a trap and a snare, to take their own foot in, as a Serpent, to make those Riders, that marched so furiously to fall back-ward. That Oath must retaliate them, it must recompence all their evill upon their owne heads. That Oath, like a *Mushrome* (that miracle in Nature, for it growes and hath no root *) So this Oath, that had no root; neither in Nature nor in Grace; neither in Law nor in Gospell; neither in Reason, then nor in Religion sure; This *Mushrome-Oath*, this rootlesse thing, must come in, and helpe to carry out head and taile the Bishops vvith, &c. it must be a means to root out them and their Courts. Take we all in two words, and in Scripture language, and then see the Retaliation of the Lord; They had killed the Righteous there in that Court as they could; they scorched him vvith the breath of their lips See now! The Lord ordered it so, That *their owne breath as fire did devour them*. They *spake devouring words*; indeed they *swallowed up* the Righteous there. See now the Retaliation of the Lord! and *use on the works of His hands*, for so it was according to the saying. "The words of a Wife-mans mouth are gracious: but their lips did swallow up themselves". They fell upon the righteous like a Mill-Stone, they vwould have ground him to powder; See now! *They shall make their owne tongue to fall upon themselves*. So I have pointed at the Remarkables in this Moneth, as befits an Epitomy or Abridgement. The *Et cetera* here are very notorious, which I have reserved to a place vvhere they may take more Roome, then they can doe in this Treatise, vvhich I intend as afore-said. So vve goe on,

d in mirabilis val
maximam est, allu-
quid v. a. et v. a.
et v. a. et v. a. et v. a.
et v. a. et v. a. et v. a.
et v. a. et v. a. et v. a.
et v. a. et v. a. et v. a.
et v. a. et v. a. et v. a.

h Hic, 33. 16

1 PL 143. 5.

h Hic, 10. 15

PL 143. 5



CHAP. VII.

October, The Product thereof ; Many Mercies, and yet but one marvellous worke wrought for the Church at that time.

SECT. I.

October, *The employments thereof.*



Now the Lord Keeper was busily employed in issuing forth Writs to summon a Parliament, which service he did more out of duty than affection to that high Court.

This Moneth was much of it spent in enquiring after, or reading newes out of the North ; and in chusing *Knights* and *Burgeesses* for the severall Counties, Cities and Towns ; Where there were a poore people also, who had no voices but in corners, and there they might be bold to send up strong cries to Heaven, which furthered the businesse not a little.

Now the people having chosen a Man to stand for ten thousand, they transferr'd unto him the great Trust, their Estates, their Liberties, their Lives, their all, that was theirs, Religion and all : And they, who understood what they did, pray'd, That the service he had to doe for his King and Countrey, might be thoroughly thought on and accepted : And that he might goe up and returne in the fulnesse of the blessing of God.

SECT.

SECT. II.

Many Mercies in one Parliament. A comprehensive Blessing. Why called a Parliament. The Honour and Antiquity of that High Court. Long vacation there makes sinners impudent.

THIS Moneth the Church heard the newes, That a Parliament must be summoned againe. Very comfortable newes That, and another manner of sight then to see the whole world represented in a Map: That's but a dead representation; In a Parliament we see the Body of a Kingdome, not, as sometimes you see in a Table, head and shoulders onely and no more, but the entire Body represented and compacted together as one man. And my selfe I see there, though but as the foot in the Body, yet there I am, my interest there, my estate there, my liberty, my Religion (so farre as man can command it) all is there, that I have below, as in a joynt stocke: there it is managed and carried about by that great Body.

We cannot wonder now, that we heare such shootings in every corner, besides those we heare from the *Pulpit*, *Grace* *Grace* unto it; The *Good-will* of Him that dwelt in the *Bush* be upon it, Lord blesse the King and the Parliament.

a Zach. 4.

b Deut. 33. 14.

It is the highest Court on Earth, it can call all other Courts to account, how they have proceeded, whether according to or against Law. It is the great Assembly gathered from all the quarters and corners of the Kingdome, whether all the people from *Dan* to *Pease* come up to present their sores (there they looke for balme) their grievances and pressures, there they expect helpe and ease.

It is the great Councell of the Land, there they consider, take advice, and speake their minds. Every man there doe's as the purpose of the word is, *PARLER-LA-MENT*, speake judiciously his mind, neither to flatter *prægaliter*, nor to extend *priviledge*, being wisely valiant and zealously wile. Therefore (if I might use the *Sages* word) christen'd a *Parliament*; the highest Houe on Earth, (we cannot properly call it two Houses,) "if we doe respect the Antiquity of it, it is most venerable and ancient"; if the honour "and dignity of it, it is most honourable"; if *Jurisdiction* and power, we remember the old saying, *The KING* and the *PARLAMENT*, what cannot they doe? Even what they please: and wee stand still and hearken what that will be; The Church is resolved already, *That shall be done which pleaseth them*; for sine is of the Shepherds mind, *That shall be done which pleaseth God*, and what pleaseth God, pleaseth her: But the Church coured it a mercy

e Nec prerogativa blandientur, nec privilegia dilatantes. L. Cooke op. 2. de his Reportis.

d Si constitutionem antiquissimam si dignitatem est honoratissima si iurisdictionem est capacitissimam, Ep. 9.

EPIST.

to heare newes of another *Parliament*. If we should out-live *Parliaments*; if a *Parliament* should be denied us; or, being granted, should be destroyed, then *I-G A B O D, where is the glory*? Then call the *Church desolate*, and her Land *forsake*: The wicked would walke on every side, for the vilest men should be exalted.

The long vacation given to the high Court, hath given all the advantage to the Adversary, whereby to worke their owne ends in the ruine of the publike. Then was their time to sow tares, and to give them rooting, when they could cast the Lawes into a dead sleepe; when they could cause jealousies, betweene Prince and people; when they could raise an evill spirit (their owne familiar) a fire of Contention, which should come forth on the left-hand, and devoure upon the right, and then from the right, and devoure upon the left.

O what an exceeding Mercy to have a Parliament in England! like the great day of Judgement to the wicked; when by the good hand of God upon it, there is a full discovery of things; the waies, yea the heartes of men are laid open; Things represented as they are: the upright person, as he is, The vile, as he is: When *Mephiboseth* cometh in, but of late, represented as an enemy unto his Prince, but now found at the heart, (though lame in his feet) and forgetting himselfe wholly for joy that the King is in safety, and his Kingdome like to prosper; when there is a right understanding of things betweene the King and his Subjects. The King beholding his good peoples hearts, truly loyall and faithfull, and they the face of their King, as an Angell of God. O! A Parliament, 'tis a fundamentall Mercy: So the Church all owes us to call it, and to put it to that head, and then reckon on, A great Mercy to have another *PARLIAMENT*, a Mercy, but no wonder. For,

SECT. III.

Things were so farre out of frame, that they could not be set as right, but by a Parliament: The having one or two in one yeare, is not a wonder, but a Mercie.

Consider we how it stood with the Church (as it is commonly and will be call'd) and now with the Common-wealth; we consider these two, the Church (as then it was called) and the Common-wealth

(as then it stood) a part and divided, for so they are; The Church standing against the *Common-wealth*, as the one Pole against the other. The Church (so they were called) the Governours, Seers, Over-seers, chiefs Over seers, commonly called Priests, Bishops, Arch-bishops and their *ET CETERA'S*, made their loynes so strong and fortified their power so mightily, as they thought they might rule with a rod of iron, and still prevaile, breaking in peeces the Lords Jewels, as they pleased; and making-up in the place thereof, the basest peeces of the Earth. The Holy Ghost hath fitted us with a most fit and full expression, none like it, *Their workes were the workes of an imperious whoorish woman*, They were growne so impudently bold, so past all shame, so farre beyond all bounds of civility and modesty, that they could not be longer endured. They laid such loaden upon the people, That the stomacke of the Land was so over-charged, that it must spew them out, without putting finger into the throat, or else die of a Surfet. No Remedy, but by a PARLIAMENT. I shall be corrected, a CONVOCATION, you should say, let the Priest correct the Priest. A Convocation: that were to send the *lesuite* to be tryed in a Conclave of Cardinals, they would never find him guilty sure. The whole Body of the Land was so over-charged with the last Convocation, that they cannot thinke thereof without loathing. It's to univoury at this day. There must be a Parliament, if it were for no other end, but to advise about this *whoorish woman*, so imperious she was. And a Convocation, in all likely-hood, would make her more imperiously proud. They would have reformed the Church (they were about it) as the Reformers did in the Councell of Trent, who made the greatest Deformation that ever was heard or read of in the world. But it is pleaded. *Let Church-men determine Church matters; Let spirituall men have to doe in spirituall things*. And let them to; but let them know, that there is a Councell above them, that can call them to an account, how spirituall they have bene. And how like Church-men, they have kept to the rule in their Determinations about Church matters. This is not above the Power and Wisdom of a Parliament, called together to advise, *DE ARDVIS REGNI & ECCLESIAE*. Then surely the Lord Christ, His Religion, Worship and Service; the matter and manner of it is one of the greatest and most vveignty things, and of the highest concernment.

a Ezech. 16. jo.

Now every considerate man was very jealous of the *Clergy* of England, as corrupt then every whit, as once it was in the *Jewish Church*, when *brad and beart*, all vvas sicke and faine, from the sole of the foot even unto the head, there vvas no soundnesse in it, but vvwounds and bruises and putried sores. So it was in the Church.

a Ezech. 16. jo.

No better in the *Common wealth*, for where Gods Law is insulted over, Mins law will be trodden under; such a confusion there vvas in the Kingdome. The Pillars were so wrestled out of place; Prero-

Am. 6. 11.

gative so strayed, Priviledges so broken, and underfoot; such wearis
ons there were, on every hand, such *breaches in the great house, such*
clefts in the little house; such a *bowling for vacation and oppression*;
That it had bene a wonder if a Parliament had not bene sum-
moned.

Al, but to see two Parliaments in one yeare, and to see one hold so
long, and to give Caution against so long a vacation, to that High-
Court, is a wonder iure.

No, none of all this; time was, when a Parliament was called twice
a yeare and oftner, as the affaires of the Kingdome might require: So
I remember a great *Sage* of the Law reports. Therefore I have no
warrant from the *Church* to call this a wonder, the having two Par-
liaments in one yeare, or the having one every third yeare; it is rare with
us; but every thing that is rare is not a *Wonder*: Naturall causes can
produce, and so did, all this. The breaking of the one, Naturally and
Rationally work'd for the producing of another, and to make it hold,
and to put in Caution for after-time. We never exclude the first cause,
That we suppose goes along with us still, as the Needle before the
Threadd, and then no wonder is all this, but a very great Mercy, as
we heard, and shall heere. And all this we have heard, is but to pre-
pare the eare to let in the *Wonder*, and that it may not stay there, but sink
downe into the heart.

SECT. IIII.

Gods marvellous workes for the Church, and With the
PARLIAMENT, *That it wrought for her*
Liberties and enlargement every way.

YEs, that is the marvellous worke indeed; not that she hath a Par-
liament, and that continued, &c. But that the *Church* hath re-
ceived so much good from a *Parliament*; the finger of God is there,
most remarkably there. The *Church* hath as much cause to complaine
of *Parliaments*, as to speake good of them, though she can blasse God
for all. She was never trod downe, never set under foot, till a *Parli-*
ment had set their foot upon her. You may beleve her; the *Church*
did tremble, and had fainted, but that the Lord was her staffe and stay,
when she heard newes of a *Parliament*. Therefore she bestirred her
self, and used her weapons to purpose, *Prayers* and *Tears*, and so be-
came *Israel*, a prevailer with God. The *Church* doth acknowledge,
That she never received such enlargements from any meanes here be-
low of humane institution, as from the hands of a *Parliament*: nor

EVER

ever cast into such straits and bondage, as by the same hand. That Court ever made her happy, or miserable; it laid the foundation ever, either for the greatest blessing, or the worst curse: either it lifts up a Nation, making it honourable, or sinks a Nation, making it the basest of Kingdoms. That this Parliament did not do the latter, make her Desolate, and leave her as forsaken, That will be the Wonder, the marvellous working of a God towards His People, if we consider,

I might say first, the Trust and Confidence we put in that High-Court. We rested upon it, more then upon God; we waited for it as for the raine, and opened the mouth wide, as the parched ground for the latter raine. So we did well; but our eyes, which should be single to God only, were single towards it, as the only means that could do us good and recover our sicke and languishing State. And this our vaine Confidence might have spoyled all; for, as God doth curse bold and daring Attempts: so he doth shrink up and wither the Arme of flesh, when man will make it his arme, depend and rest upon it; for then his heart departeth from the Lord. There is but one thing, wherein is assurance and strength, strong confidence; and the Lord doth commonly reject all other confidences, so as man shall not prosper in them. But I passe this; for the Lord hath passed it over, not charging upon His servants their vaine Confidences.

b Job 39. 13.

c Jer. 17. 5.

d Pro. 14. 26.

e Jer. 17. 5.

¶ 1.

THIS we must chiefly consider; That it was the great Designe of the Adversary; This they plotted and contrived; for thus they spent their pretious spirits, that such might be chosen, who might draw to their side, and establish their wicked and mischievous Devices by a Law; wherein the HEAD and TAYLE, both work'd together; the HEAD contrived; the TAYLE, put forth its sting, and therewith did much hurt: All contended and contended, and altogether, not only to make the hope of the righteous Null (as they call it) invalid and of no force, but to take them away from the Earth, Root and Branch, that they might be no more a people; or, if so, then the most despicable and peried people on the face of the Earth: Thus HEAD and TAYLE contrived and contended. Who are they? I thank the Reader, that he will not consider my words, before I have explained them. By the Head I doe not meane the Ruler of the People; but him, that pretumes to rule the Nations, and that with a Rod of Iron (which he calls *feeding*). Not him, that beareth the Sword, but him, that challengeth two Swords, and hath right to neither. I meane him, that is the Head of Heads and Lord of Lords, the POPE, I meane. I confesse I never heard him speake; but I have heard some of his flatterers say,

h Rom. 13. 7.

i Jer. 17. 5.

"That

Tantum Sacerdos
præstat Regi, quan-
tum homo præstat
Bestiæ, quantum
Deus præstat Sa-
cerdoti, tantum Sa-
cerdos præstat Re-
gi. Qui Regem au-
gustinus Sacerdoti, in
anteponit Creatu-
rem Creatori. Tu-
mus Ovis Christi-
ni.
I find it in M. Lu-
cis Apol. 4. pag.

"That a Priest is so much above a King, as a Man is above a Beast, as much as God is better than the Priest, so much as the Priest is better than the King: He that setteth the King be ore a Priest, setteth the Creature before the Creator: I then how farre thinke you, doth a Pope exceed Kings and Emperours? How much then is that Head above other Heads? It is answered, with liberty enough (for they take leave to pen their owne Charter) He is as much higher above Kings, as the Sunne is above the Moone. He sits in the very ZENITH of the Church, in the highest place there; as high above your Head, as you can looke with your eyes. There's a tall Man indeed, True, but he was a woman once, and that they may not be couzened the second time, he must set upon a stoole, (so^o is related) and before he must know himselfe to be Pope, the standers by must know him to be John, not Iohn. And truly, but the gods to the stoole every day, he would quite forget that he were a man, for he is above the Sacred Scripture too.

This is the HEAD, a monstrous Head, he is MANTY, a Legion and more, for I joyne the whole Body with this Head, and all those Heads too, be they Kings, or be they Emperours, or what heads you can thinke off, who have given up their Headship to this Head, I meane their power unto the Pope; have made themselves Servants to that SLAVE. Slave! What a word is that to give to such a tall Head? The Pope in a voluntary humility gives himselfe that Title, SERVUS SERVORUM. What's that? In plaine English, the basest Servant, - Slave; for as a Song of Songs, is an excellent Song; The God of gods, is the true God, the Lord of Lords, is the excellent Lord; the Master of Masters, is our Master in Heaven: So a Servant of Servants, is the lowest Servant, the vilest, basest Servant, a true Slave. But there is the Head with all the appurtenances and adherents. And see how he contrived and plotted to enlarge his Dominions, to dethrone the Lord Christ, to take from Him, His possession, not onely the ends of the Earth, but the head of Kingdomes. See I say, how he wrought to establish mischiefes by a Law! How hee sought to curse the people of God! For that purpose his Balsams were posted to every place, and Altars built up there, and all to curse those, whom God had blessed, and they must be blessed, but considering the height, the power, the policie of this Head, and yet hee could not prevayle, he could not curse, that is the wonder, and yet we heare not the halfe.

¶ 2.

WE must descend to the TAYLE, that Nadab, that despicable part, as that Earth is, whereon the foot stands (if it stands upon a muck-hill) that stinging part; the Text saith, and we feele, the sting is in the Tayle; What is that? the sacred Scripture interprets it, The Prophet that teacheth lies, he is the TAYLE. Reader,

look

looke about thee, and observe in passage, where he or they are, who *reach Lyes* : They that doe so, though they be dignified with Titles and Honours, and Preferments ; though they have their Schooles and Colledges for their encouragement, and to engage them the more to their God ; yet if they *reach Lyes*, they shall not be called by Him, Who giveth to every man his dues and right name, nor *Seers*, nor the *Eyes* of the Land, but the *TATTLE*. The Prophet that teacheth Lyes, hee is the *TATTLE*. And he is *many* too ; and how did he wriggle, I cannot expresse my selfe, how did he struggle, and strive, and contend, to wriggle-in that *Head* the Pope, to sting the *Church*, and to curse those, that stood on her side ? Truly, this was told in *Garb*, what ? What *Prophets* we have : it was published in the streets of Askelon, and the daughters of the Philistines did rejoyce, and the uncircumcised did triumph : True, but their rejoycing was but short, for the *TATTLE* could not sting His Prop'e. Of the sting in the *Taile* and poyson in the mouth, the Lord made a preservative, a soveraigne medicine, and Hee turned the curse into a blessing ; Blessed be His Name.

Now the *Church* prayes, the Lord unscale the eyes and unvail the hearts of those *Prophets*, that they may see and consider what they have done and doe, and pardon them according to the multitude of His compassions. *Amen.*

¶ 3.

THAT the marvellous workes of the Lord may be raised in our thoughts yet higher, that we may have an high and honourable esteeme of them, we must consider, as followeth.

Here was a *Head* which thought to establish wickednesse by a Law ; here was *Tayle-Prophets*, who taught lies, and these prevailed so far, that they brought the people on their side, as the sand on the Sea-shore for multitude : These made the People glad with their lyes, and he was a Prophet unto them, that could prophesie of wine and strong drinke^a. See here, *Councell* and *Strength* is for the warre, ^{a Mic' 2. 11.} the *Adversary* had both, and multitudes so many as we heard, and yet see the over-ruling hand of the Lord Almighty ; these prevailed not, neither by their strength nor by their counsell, nor by their multitudes, as appeareth this Day. There is the marvellous worke of God and a wonder.

To make the wonder yet more compleat, we must take-in a third person the most chiefe and principall, *BEELEZEBUB* their Prince and King, the Angell of the bottomlesse pit ; hee keeps his nature still, so hee keeps his name still ; in the Hebrew *ABADDON*^b ; in the Greeke *APOLLYON*^b ; two names different in language ^{b Rev. 9. 11.} and in sound, but in signification one and the same, *A man-slayer*, a *Soule-devourer*. He hath his name so in the Hebrew, because he is a mighty let to the comming-in of the *Jewes* (no such offence to them

in the world as your Images and Image-makers. And hee hath his name so in the *Greeke*, because the head of this faction mightily opposeth the compleating or filling up the number of the *Gentiles*: For he opposeth with all his might, the spreading of the Gospel, the revealing that mighty arme of the Lord.

We have the principall now, the *King* and *Prince*, we will put all together, the *Head*, the *Taile*, the *bulky-Body*, with the *King over them*. What is the marvellous worke now, what is the wonder? This, That the gates of Hell prevailed not. Wisedome, mighty for plotting and contriving, was turned into foolishnesse. Strength, mighty for action, was turned into weaknesse. Multitudes did fall as drunkards; had not so much power as women, or as wounded men. We have not all yet, this must be considered also, for this is our designe, to advance the name of God in confounding such a *Troope*, by such weak means.

The Righteous, who seemed a very few, a thin scattered people, these *speak often* (not only, as in an evill time) one to another d, but openly, and to the Adversaries face. These I say, though *Prudent men*, did not keepe *silence*, no, not in that time, such an *evill time*?. I should goe on, but here an Objection will thrust in upon me, to take off from this wonder, and to shew, if it could be, the Arme of God, even the right hand of the Almighty.

Mal. 3. 16.

e Am. 3. 13.

SECT. V.

The Objection, That the Arme of the People was strong here, and the Arme of God not so glorious.

SEE the manner of Men before we heare them if we can see any transay or chinke, where it light and comfort comes in unto us, to that we will looke, not minding the Sunne, whose beam it is. If our net be quite broken all to peeces, we will scarce cast it away; we will thinke it may catch and hold something, and so to our Net we will sacrifice, that is, to our owne strength and wisdom; That did it, God did nothing. If the arme of flesh be strong, we looke not after, we regard not at all the Arme of the Lord, the Right-hand of the Almighty. But was the arme of flesh strong now? nay, was it considerable? surely, the Lord seemed now to cut Israel short. Jacob was then very low, as a worme now, very small; Surely it might be questioned now as once it was, O Lord God forgive, I beseech thee, by whom shall Jacob rise? for hee is SMALL. But see, I say, what hearts we have, still warping, nay, still departing from the Lord.

If

q Adversarius, hoc est, piam Dei militiam. Hab. 3. 16. vid. Calv. h. 2. Kin. 10. 30.

Am. 7. 13.

If there be any thing of the arme of flesh discernable, whereto to take hold, there we take our hold-fast, and thereon we rest, Just so wee did here; Here wee saw *Head* and *Tayle*, and *multitudes*, and their *King* also, all confounded. Thanke the Country-man for this, so they say, and so they abate of the wonder, and from the glory of the work. We will examine the truth of that.

It is said, the People in the Country were at this point wise enough and provident enough. That's true, wise enough in their Generation, wiser then the children of light; and provident enough too; for what? For their owne private-wealth, their particular interests; Take them otherwise and in the lumps, and out of their owne tracts, and they have little wisdom or providence at all. True it is, they were pinched now, and that made them looke up from the ground, wheron they are still poring. They did *howle*, because of their Task-masters, which made them looke out for helpe, and be a little more provident then ordinary. They that pressed *Ship-money*, should never have their voyces; so they were resolved, so tender they were in their owne ease, and where it pinched; but for the cause of *Christ* and His *Church*, it is little in their thoughts. I know the manner of men well enough, by making enquiry into mine owne heart, and the manners and customes there. As our interests leade us, and our relations stand, there is the *BIAS*, that way we goe, and there we cast our voyce, considering no more, but that he is our *most honoured Lord and Master*. Thanke the Country-man, who will; the *Church* will not, till she heare of such an one, who, against his owne interest, private-wealth, and speciall Relation, minded the Common-weale, and so cast his voyce. She will praise the Lord, as vvell as the can, and call upon all so to doe, and blesse His Name for His good Servants, vvhose voyces vvere sent up in corners. And so we may count it a mercy, that such a choyce was made; but for the *marvellous works*, and the *wonder* we read it before, and this, that followes, makes it yet more wonderfull.

That vvhhen the *Worshippers* came altogether, and made a full Court, then and there, The Lord did so stirre-up their spirits, as that they vvere carried some of them above themselves, yes, and (I appeale to themselves) against themselves: I meane, against vvhath they thought and intended, vvhhen they vvere entring the doores of the House. Doubtlesse so it vvas, else such things had not bin done, as are done, had it not beene even so. But it is wonderfull in our eyes, for it is the Lords doing, Who when His vvorke is in hand, vvvill frame and mould the spirits of Men, according to His good pleasure. There is yet something more in it, and greatly to be observed, that the Lord sent forth a *dry wind*, which lifted and lifted this Court, now one was blown away, anon another: Now this man vvent his way, and the other did flee away. All this, that it might appeare to all the vvorlde, that the Lord intended *assuredly* to doe His *Church* good by this Court,

* Jer. 32. 41.

with His whole heart, and with His whole soule *. We must learne now from all these *very* *many* great things, wrought these two Months, these vnderfull administrations; and picke out great lessons therefrom.



CHAP. VIII.

Certaine Uses or Conclusions from the premises, clearing forth unto us, *The Church*, by the *DEFENCE* that is still upon the *GLORY*; their stability and innocency; then our duty from all.

SECT. I.

Wee know the Malignant Church by their envy at the People: the true Church, because, they are the But against Whom Malice bends her Bow, and yet is not able to over-throw them. They are delivered still after that sort, &c.

* J.

His will helpe us to decide a great controversie. There are two parties, both say, *They are the Church*, not in name, but in deed whom may we believe? Enquire, and wee shall have full satisfaction. What party have a *Malignancy* in them? both you will say; that's true enough; but I meane, a professed enmity against God and goodness. If wee can resolve our selves in this point, Who these are? We may take full satisfaction to that question. It is said, There are no Malignant persons in our *Church*, none that have a professed *Malignancy* in them. No! Is there no *Malignancy* in that monstrous *Heal*? nor in it's appurtenancies and adherents? None in that *Tayle*, those lying Prophets? Is there no *Malignancy* in their ungodly deeds, and hard speeches? None in those words, which corrupt and ear, *as doth a Canker*?. None in all this? Perhaps it will

* 1 Tim. 3. 17.

will not be granted, that there is a *Malignancy* in the Divell, who is their King, and hath the keyes of the bottomlesse pit. But in courtesie I demand, and let them answer me as Men ; actions we say, make the fullest discovery what spirit we are of: was not that a fruit of utter enmity, of desperate *Malignancy* & madnes, to hurrie the Church, to drag her to the very brow of the Hill, there shucking her againe and againe, that she might (3 Kingdoms at one shuck) fall down head-long from that precipice, or pinnacle? Certainly this must be granted to be a fruit of Canker'd Malice: Surely then by the fruits you shall know them to be no Church, but in name so, and that name is, a *Malignant Church*. *Wic- 1 Sam. 24. 13.*
kednesse proceedeth from the Whited, as saith the Proverb, and that's the first Conclusion, clearely evidencing Who is That Church, and Who is the Church indeed And now I proceed to make further Discovery at this point, *Who is the True Church?*

¶ 2.
We must enquire, Against whom doth Malice bend her bow with full strength, and shootes her Arrovves? Against whom doe these Malignants bend their hand (*Ungodly Deeds*) and their Tongues (*hard words*) and their hearts (*destructive intentions?*) Who is the Butt, The white, the Marke? Who are they, against whom (in the pursuance of their most Destructive Designs) these Malignants do carry all their ungodly Words, and hard Deeds leuell unto? Looke which way is the Malignants aime, and that will point your eye directly to the Righteous Man. Whom do they hurrie and drag unto to the Brow of the Hill? The righteous evermore, and because they do the thing that is right: therefore doth that Head, that monstrous Head and Tayle, that Serpentine generation, and those multitudes, with the King over them, bend all their counsell, policies and strength against these people, because they see the thing that good is. So it hath bene from the beginning, so it will be to the end of the world. And so we conclude from the sacred Writ, and from the present times, where are cleare and manifest proofes, That the Church must be tryed, as Silver and Gold is tryed: That Legions of Adversaries doe secke and wait her destruction; that whole Armies of troubles, afflictions and sorrowes doe abide her; but Her God will deliver her, from and out of all, that's her comfort, The Gates of Hell are against her, but shall not prevaile, that is her conclusion We proceed on to give hints of things, that we may magnifie the arme of the Lord, and raise our spirits in the high praises of the Churches God.

¶ 3.
When we have made full enquiry into these present and last Times, let us search the Records of all times, and enquire there, Who it is over whom the fire hath no power? Who it is that God doth rescue out of the Mouth of the Lyon? Whom doth He suffer to be carried to the brow of the Hill, and then makes way for escape? Whom doth

He bring to the mountaine of fireights, and there is gloriously scene in their Salvations? For vvhom doth He diuide the Sea, and makes paths in the great vvaters? For His enemies you will say. Yes, that they may pursue, then fall and sinke like a stone, and rise no more. But for whom doth He open a way, that they may goe o-
 ver? It must be answered, He doth this, for His Church, His Is-
 rael, His ransomed ones. The redeemed of the Lord vvill say so; He delivers them so, such Salvations He vvorketh for them and them onely; He delivers them after *THIS SORT*¹. What sort? None delivered as are these, after such a strange, vvonderfull and miraculous way, after *THIS SORT*. The fire had no power over them. But for their enemies, the flame of the fire slew them, and for those enemies, that are suffered to goe on in their furious March, He takes off their Charet-wheeles, makes them drive heavi-
 ly then: When? When they are upon the very heele of the righ-
 teous; then the vvaters over-vvhelme them, and they are made as *still as a stone*^m. The Conclusion is, the Lord never made His Arme bare of flesh, He never appeared in the Mount of *strait*, but for His Church, and against His Adversaries; but so He hath appea-
 red this day.

(Dan. 3. 29.)

m Exod. 15. 16.

¶ 4.

Who are they vvhom we see guarded, fenced, bedged aboutⁿ; what more? There needs no more, and yet to assure their security, and that there is not a chinke open, whereat danger shall enter to doe them hurt, there is more added, and on every sideⁿ. See their secu-
 rity! Whose security? the Churches, the Righteous mans security e-
 ver-more. They are bedged about, and on every side, not a cranny hole left open, whereat danger can come in to doe them hurt. No?
 no.

n Job 1. 10.

Object. This carries not the face of Truth, you will say. See we not these sort of men hurried, and spoyled, and peeled, exposed to all danger from the tongues and hands of violent and bloody men? Are they then bedged about, and on every side, when dangers come in upon them at every turne? and they are made now *Magor-
 misabib*^o, beleaguered-about, and terrour on every side.

o Jer. 40. 3.

Answer Yes, and yet notwithstanding all this, they are so bed-
 ged, as was said, and nothing shall come unto them for their hurt.

p Jer. 24. 5.

They may be hurried, and peeled, and spoyled, and killed too, and yet all for their good. Reader, this will not seeme strange unto thee, if thou readest and considerest wih all thy heart, that seventy yeares Captivity was for their good^p. Therefore we must set a marke upon these words; No cranny is left open, whereat danger can enter to doe this people hurt. They are a protected peo-
 ple still; bedged about still, and on every side, God keeps their persons

persons from troubles ; or He delivers them by troubles ; or supports them in troubles (as He did Job, a miracle of patience ; never any man so tryed as he, never any man so supported, as he) or opens a dore and passage through dangers, so bringing His Servants to the place where they would be. The Divell spake good Divinity, the Servants of the Lord will say to ; *Thou hast made a bedge about him, and about his house, and about all that he hath on every side*. This then is the conclusion ; Surely there is no enchantment against Jacob, neither is there any divination against Israel : according to this time it shall be said of Jacob and of Israel, what hath God wrought ?

S E C T. II.

From What God hath done, The Church gets assured confidence for time to come.

See againe, for we have observed the premises ; here was an Head against the Church, that monstrous Head ; the Tayle against Her, That serpentine Tayle ; that bully-body, as the sand for multitude, all these against Her, with their King over them, yet could doe Her no hurt. Behold, I give unto you power to tread on Serpents and Scorpions, and over all the power of the enemy, and nothing shall by any meanes hurt you. These are good words and comfortable, and now are they fulfilled in our eyes. All these enemies did what they could to sting and poyson the Church, but they were not able : All these blowed hard to quench the light of Israel, yet could not doe it ; the Lord kepe His Church alive as a sparke (which is said of Noah) in the midst of the roaring Ocean. Who would not feare this God ? Who would not serve Him ? None, but a God can deliver after this sort : That was the conclusion, and none are so delivered, but His Church ; He reprooveth Kings, nay Hee breaketh the Head of the Leviathan in peeces for His Churches sake. And this is the Churches confidence for ever, from all these things, which her God hath done, they can assure their hearts for the time to come, That when they shall be brought againe to the Brow of the Hill, to her mountaine of straits, their God will appeare there. He that brake the Heads of the Leviathan to peeces, Pharaoh and his great Host, gave that deliverance for meat to His people inhabiting a wilderness (i. e.) that when they should be in straits, then they might remember that deliverance, and be encouraged. He that gave them such a Deliverance as was that, would

q Luk. 10. 19.

1 Ezech. 17.
 2 Jer. 31. 12.
 Chryl. Tom. 5.
 Ser. 6.

1 Ps. 124.
 Annus fuit huius
 repelle, qua vesce-
 ritur populus, Cal
 in loc.

not

a Heb. 10. 4.
 b Mat. 6. 13, 14.
 Five Negatives.
 c 2 Cor. 4.

not suffer them to sinke now ; That which God hath done, was a cordill unto them in their fainting fits : Verily, verily, That God Who had so delivered would *never never leave them nor forsake them*. Thus the Church concludes now from the premises, which she calls experiences ; God, Who did deliver from so great a death, and doth deliver, in Him they doe trust, that He will yet deliver ^e, even so, Amen.

¶ 1.

a Pf 78. 7.

b Jer 33. 41.
 c Jer. 14. 8.

This we must adde to the former Conclusion ; as we must learn to trust in Him, to set our hope upon Him^a, Who is Mighty : So also to set our heart upon Him ; He is Mighty, and hath done for us mighty things, therefore we must serve Him with *all our Mght*. He hath done His Church good assuredly, with *Hu whole Heart*, and with *Hu whole Soule*^b ; that we might serve Him so with our *whole heart*, and with our *whole soule*. He hath not like a *warfaring*^c man, stayed with His Church for a night, and then away : No, He hath made His abode with her (He dwells in the flaming-bush) He sets up *Hu rest* there, because there His soule delighteth : All this, that we might be *stedfast* with Him, and turne backe no more in the Day (of Tryall) of battell. It is much to be thought of, that God dwells in His Church, when they are as a *flaming Bush*, in the furnace of affliction, then He dwells with them, which mightily engageth His people to *Dwell*, to *delight* themselves in the Lord, Who so regarded them in their low estate. He followed His Church with mercies after mercies, and deliverance after deliverance, and discoveries against discoveries, these followed *hard*, and over-tooke one the other Why soe That we might *follow after righteousness*^d, that we might *follow on to know the Lord*^e ; That our souls might *follow hard after the Lord*, and not cease till we have taken hold of Him, & resolved to cleave unto Him, to close with Him in all His Commands and Promises : And so to say of the Lord, as He hath said, Who hath chosen Zion, *The Lord is our Rest for ever, here will we dwell, for we have desired it*. The poore man that was possessed with a Legion of Devils, but now delivered and in his right mind, prayed the Lord *Christ, that he might be with him*^f. he remembered his old bondage, how the case was with him, when under the power of that cruell Lord, and feared the like againe, if he should depart from *Christ*, or *Christ* from him. I will repeat the former conclusion and joyne this with it, for we find them together, *Because thou hast bene my helpe, therefore in the shadow of Thy Wings will I rejoyce. My soule followeth hard after Thee, Thy Right hand upholdeth me*^g.

d Eccl 31. 1.
 e Hof 6. 3.
 f Pf 63. 8.

g Pf 132. 14.
 h Mar. 5. 18.

i Ps 63. 7. 8.

SECT. III.

*This Will serve to cleare the Churches Innocency
as the Noone-Day.*

THE Church hath beene so and so delivered, after such a sort :
They have beene in Deaths often ; yet, 'behold she lives, is con-
fident and strong in her God and power of His Might. Nay, the
Church hath bin as the *Bush*, (that's her Type) all in a flame, and
yet, as then, so now, vvhich appeareth this day, *not consumed*. Let us
turne aside, and see this great sight ; Certainly, when we must be-
hold **GOD IN THE BUSH**. When I say, **GOD**, then I
have said all, the *Love*, the *Wisdom*, the *Power* of God, all ex-
ceeding towards His Church, the sonnes of *Isaac*, in whom He be-
holds no iniquity, neither hath He scene perversnesse in *Isræel* &c. If g Num. 23. 11.
we shall well consider this, and ponder it in our hearts, we shall
be well able to cleare the Churches innocency. I meane, if this,
vvhich hath been said, shall linke downe into our hearts, it will
be more cleansing then Fullers-sope to wash-off a foule imputation,
a notorious slander cast upon the very face of the Church, and to render
her, as white and cleare thereof, as the *Snow* in *Salmon*, or as rai-
ments, *white as the Light*, so as no Fuller can white them.

It is said, her people are enemies to their King, they seek not his peace;
they have driven him from them. Nay, the slander riseth higher;
as high as that of *Saul* against *David*. That imputation then, and
this now, runne together like parallell lines, We will see then how
David cleares his innocency ; and how God cleares him ; and then
we shall see the very same thing done now. Thus *David* vvas
slandered, That he conspired against his Master, That he lay in wait
to catch him in a Snare, &c. See how *David* cleares himselfe. Now h 1 Sam 22. 8.
the Lord forbid that I should doe this thing unto my Master, the
Lords annointed, seeing he is the annointed of the Lord. Moreover, i 1 Sam 24. 6.
my Father, see, see here a good token, yea, see the skirt of this robe
in my hand ; but an uncircumcised (a Jesuited) person come so neere
thee, he would have taken away thy head, and have joyced when
he had done : for wickednesse proceedeth from the wicked, as saith
the Proverbe. But my heart throbs within me, because I have cut-
off the lap of thy garment : Know thou now and see, that there is
neither evil, nor transgression in my hand, So *David* cleares him-
selfe. Yes, if a mans owne words vvill cleare him, vvho vvill not
appeare innocent ? True, but here are more then vvords, yet they
are cleare and simple ; here is more then a single prooffe, for here are

ver. 13.

ver. 15.

deeds too, as we may reade, if we will peruse the Story. But the maine thing and to our purpose here, is this. How doth God cleare him? Thus; And David behaved himselfe wisely in all his wayes, and God was with him.^k

2 Sam. 18. 14.

Was that the clearing of Davids innocency? Yes, none like that: David behaved himselfe wisely, and God was with him; he could strengthen his hand in God; he could encourage himselfe in the Lord his God: A wicked person cannot doe so; if he doe, it is presumption, and an unwarranted confidence. God will not take part with the wicked; He will not shine upon their counsels. Yes, He doth, and so He is said to doe^m. True, and we will answer that by the way.

2 Sam. 33. 16.
30. 6.

m Job. 10. 3.

God may shine upon the Counsels of the wicked, and crosse the proceedings of the just commanded and warranted from His owne Mouth. He may doe the first, as to make them confident, so to ripen the designe, and to hasten it's ruine; and to make Himselfe more glorious in confounding them and their designes. He hath done the latter more then once, to quicken up His servants to more caution about themselves, and their worke, and the manner of performing their Masters charge.

But here is the point we drive unto; when Deliverances come in unto His people with the seal; and impression of the wisdom and power of God upon them, this is ever, because they are His people; He delights in them; there is innocency in their hearts, and their hands are pure from that great evill suggested against them. Such Salvations the Lord wrought for David. They had the impress of the Almightyes hand upon them. Saul hunted him like a Partridge: God would not deliver him into his hands; Hee rescued him here and there and every where. It had not bene so, if innocency had not bene found in his hands, and integrity in his heart towards Saul, his peace and dignity, for he was the Lords annoynted. The Text is plaine, it needs not my Comment, but I'll apply it comparing the Salvations then and now together, for their accusation is the same; crimes objected the same; their defence or apology the same; and God the same in rescuing them, and clearing their innocency as the Noon day.

The servants of the Lord are thus accused at this day; "they are enemies to their King, they seeke his hurt; they have driven him away, &c. These servants of the Lord answer, God forbid, for who can doe so against the Lords annoynted and be guiltlesse? They seeke the hurt of their King, their consciences beares them Record, and God also, they seeke God for the King, and are not weary; Grace, Grace unto him, Peace, Peace unto him (and that is all) Peace bee both to him; peace to his house, and peace be to all that he hath: peace, peace unto him, and peace be to his helpers, for their God helpeth themⁿ.

2 Sam. 35. 6.

n 1 Chron. 12. 13.

They enemies to their King the Lords annoynted ! So they are to their own souls, for so they pray for him.

They have driven him away from them ! As a man drives away the candle, vvhhen he is in the darke, and must walke, but would not stumble. They quench the light of Israel ! As they would the light and influence of the Sunne, vvithout vvhich they could not move the least finger : As they would quench the light and motions of Gods Spirit in them, vvithout vvhich, they sit in miserable darknesse, and move not, or move to their owne destruction. They seeke his life ! They doe indeed ; heare them in the Church, or in the Cloister, O King live for ever. The eternall God be thy Refuge and underneath the EVERLASTING ARMES,

Deut 33.27.

They delver their King up into his enemies hands ! they set him in the Front of the battell ! As they would set themselves at the mouth of a Cannon, or thrust themselves into the mouth of a Lyon or Beare, bereaved of her whelpes, vvhich will teare the Cawle of their hearts. So they cleare themselves and their innocency at this point. Al, but a man is not justified by the vvords of his own mouth:

Well, be it so, that their owne vvords cleare them not. See how the Lord cleares them. How ? They behave themselves vviseely, and God is vvith them ; They proceed on and doe exploits, as Men made vvise by the vvisedome of God, and mighty in the strength of His power : They can strengthen their hand in God ; They can encourage themselves in Him. He hath made an hedge about them, and about their house, and about all that they have on every side : He hath blessed the worke of their hands, and prospered the very thoughts of their hearts, These were to promote Christ, the Glory, for He is vvorthy. He hath constantly shew'd upon their counsels. He or they that can observe, and can speak by the Spirit, must say concerning this people, as Amasai did concerning David, *Thine are we* (thou blessed of the Lord) and on thy side thou daughter of Zion ; *Peace, peace be unto thee, and peace be to thine helpers, for Thy God helpeth thee* : Indeed He doth, and in all the peoples sight ; They can see the Salvations of a God comming in unto them vvith the scale, impresse and inscription of the *Wisdom, Power, Majesty* of a God upon them. These servants of the Lord can say as David did, *My soule was among Lyons*, but the Lord shut the mouth, that Devourer could not swallow-up* : They did lye among them, vvho were set on fire, yet their garments did not smell of the smoake. But for the vvicked it shall not be so vvith them, not so vvith them, that seeke the hurt of their King. *They may triumph for a short time, and joy for a moment, but how oft is their candle put out, how oft cometh their destruction upon them ? God distributeth sorrowes in His Anger. The vvicked shall be as stubble before the vvind, and as chaffe that the storme carrieth away : The Lord rewardeth the vvicked, and they shall know it.* Thus and thus shall it be to the vvicked, but thus Lord

d 1 Chro. 22.11.

e Ps 57.4

f Job 21.17.

Pl 5.12.

wilt b'esse the righteous : with savour wilt thou compasse him, as with a shield. That's the Conclusion, That the salvations of God, great salvations, are ever more the portion of the Church, the Israel of God, who seek the peace and life of their Kings; and so they can commit their righteousness unto a righteous God, Whose eyes are upon the Truth, and will bless those that are children of blessing, even according to the innocency of their hands, and integrity of their hearts in this matter, even so. Amen.

¶ 1.

I shall passe over now a chiefe thing, vv'hich must be concluded also from the premises and contains much : I shall name it only and no more, and so put a Marke upon it for observation.

† 1. *That the Lord hath a time to bring downe His Adversaries.* When ? Then when they are a float, when the flood of their pride riseth to the high-st; When they say in their hearts, *They will climb up above the heights of the clouds, and be like the most high*; They had an arme like God (such were their proud thoughts) *Who changeth the times and the seasons, removeth and setteth up*; they could slay whom they would, and whom they would they could keep alive. They could set up whom they would, and whom they would they could put down. When their heart was thus lifted up, then they came downe mightily; then the Lord was above them, in all wherein they dealt proudly; and made them know that they are but Men. But this knowledge is too high for them; they will not know in good earnest, that they are but Men. For truly wee are a stubborn Generation, as our fore-fathers; vv'ho vvhen they saw their fellows killed vvith plagues, yet they Repented not of the vvorkes of their hands, neither of their murders, nor of their Sorceries, nor of their fornication, nor of their thefts. When men have ascended to that pinnacle and height of wickednesse, seldome do we reade, that they have repented. But then we reade, as vve now see, they have beene tumbled downe thence even then, and great must their fall be, when the time comes, that God must ease Himself of His Adversaries.

† 2. *God hath a time to raise up His People.* When ? Then, when Jacob is very low, very small, little in all mens eyes and less in his owne. Then, when the Worme Jacob, lying at the mercy of the foot of pride, trampled upon, insulted over. Then, vvhen the Gyants and proud men of the Earth said to Jacob soule, *Bring downe that we may goe over, and be laid his body as the ground, and as the street to them that went over*. Then God raised Jacob up, then He makes them Israel, for then His people vvill ascribe Salvations to their God, to His right-hand all the glory. *The Earth mourneth and languisheth, Sharon is like a wilderness, now will I rise, saith the Lord, now will I be exalted,*

d Esa 14.34.

a Dan. 2.34.

b Dan. 5.27.

c Eze 18.11.

d Ps 9.10.
vehementissimam
me/cam, lun.

e Rev. 9.30, 31.

Illa 51.33.

now will I lift up My Selfe. For the oppression of the poore, for the fighting of the needy, now will I rise, I will set him in safety from him that puffeth at him. I should be larger here, whereas I have let but a marke for observation upon it. E 1sa 33.9.10. h Ps 12.5.

¶ 2.

Now the poore Captives, who beleeve, will not hasten, that they may be loosed. They can wait now Gods time, for He waites the fittest time to give Deliverance, when His children are fittest to receive it, and to let it sinke downe into their hearts, vvvhich they never doe, till they are emptied of self confidence. If Deliverance came not when they would have it, yet they did not die in the pir, nor did their bread faile. Rescues and Deliverances did come at such a time, when they were most sweet and seasonable. Blessed is the man that maketh the LORD his trust: And respecteth not the proud (not how many, nor how fierce they be) he respecteth the Promise, and waites Gods time in confident assurance, that God will come, bring Deliverance with Him in His owne time, that is seasonably, ever the fittest time. And so I passe on unto other liles and certain Conclusions here from. i 1sa 51.14. Ps 40.4.

SECT. IV.

We cannot partake of the Churches Priviledges, but we must be free of her Corporation.

Now we will be on the Churches side too, for we expect such sal-
vations: We will lay hold on her, and will be called by her Name, and expect the same Almighty hand to be put out for us, and against our enemies. Surely, this is a good resolution, to come under this shadow, for here is safety, notwithstanding all the noyse, hurry and troubles that are abroad. This is the sure side, her Redeemer is strong, He will give rest to her Land, and He will disquiet the Inhabitants of Babylon. The Church shall stand still, and behold the salvation of the Lord, that is certaine, notwithstanding all the shokes, they shall stand; notwithstanding all the contrivings and policies to bring them to the Brow of the Hill, they shall escape, and the nearer she is brought, the more glorious will her Deliverance be. It is our wisdom to joyne our selves to the Churches side, for it is the sure side. Peace, Peace unto her, and Peace be to her helpers, for their God helpeth them. 1er 51.34.

I 3

But

d Ezech. 36. 37.

But stay a little, Let us not runne away with the comfort, as our manner is, and neglect the duty : the Lord hath wrought and doth vvorke great Salvations, as becommeth a great God ; and seasonably in the day of trouble. For vvhom ? for *His Church*, yea and for me and thee for *His Churches* sake. But our comfort will be *small*, and of small continuance, if we doe not our Duty as the *Church* doth, She hath beene delivered, I say, marvellously delivered, that is true enough ; but see, she prayed for this thing, she was importunate, she gave her Lord no rest. Iadced He told her, He would be *enquired for that thing*, so they wrestled and wept too, and prevailed, as we see this day. *H* doth guide her by *His Council*. Whether ? For that she is not carefull, whether through thicke or thin (as we say) vvhether through rough places or plaiae, she is not carefull for that, her Lord hath her by the hand, that's enough, He guides her, and will bring her to glory, she is sure of that, Glory is the end of her way, what troubles so ever are in the middle of the way, and in that her *heart is assured*. Take all with it ; He guides Her ; He leads her ; yea, and He commands her, a **LEADER** and **COMMANDER** to *His people* ; that is the point, and our lesson of everlasting use. Would we be a protected people ; would we be guided by His hand? (He is a sure Guide) would we be carried as upon Eagles wings? We must then heare His voyce ; we must obey Him, He must command us, and no other, but as *they command from Him* and lead to Him. He is a **LEADER** and **COMMANDER** to *His People*. Take we this comfort and feed upon it, but remember the duty too, a **LEADER** and **COMMANDER** to *His people*. We would be as the *Church* is, for we would be in as safe a condition and harbour, as the *Church* is. Al, but surely a **FELIETY**, a *would so*, will not serve the turne. There is not a *Balsam* in the world, not such a sluggard, but he hath a *valtery*, a *would so* ; he would have plenty and peace both ; he would have protection and safety ; he would have it now, but at his end, vvhhen he must be taken from the Earth, then he *would* in good earnest. No matter for plenty then, but for peace. O, but let him lay this to heart, and *musse* upon it, vvhhen he turnes upon his bed, like the doore upon it's hinges, expecting that salvation will come unto him, and drop into his mouth. If he would have peace (for that containes all) he must up and be doing, he must stirre up himselfe with all his might, he must come out of himselfe, and thrust out his Idoll, whether one or many, his ease, his profit and his pleasure.

His excuse will not serve the turne, that there is a *Lyon* in the way, a difficulty he cannot overcome, therefore he will not indeavour it. If he saith so, and is resolved to be lazy, and sit still, I pronounce against him this Day, from the mouth of the Lord, *That Peace shall not be his portion*, but the contrary. When he expecteth peace, behold trouble ; he shall have *warth with his sickness* ; Tribulation and

Soel. 17.

and anguish shall come upon him like an armed man; and when hee
 would solace his soule with peace, when he would see the *Rivers, the
 Floods, the Brookes of Hony and Butter*; he shall see the contrary,
 that which shall amaze and astonish him, if his heart be not as a Job 20, 17.
 stone within him: Heaven above him, shut against him; the grave
 open to receive him: His soule launching forth into the Ocean of *AE-*
ternity, where he must swallow in the streames of brimstone, and
 flames of fire; how long? The answer thereto strikes the spirit, for
 it is the very Hell of Hell, **FOR EVER and EVER**. We have
 not a thought that can reach halfe way to the bottome of that *O-*
cean. But this thought of *persishing FOR EVER*, of *everlasting*
burnings shall drinke up the spirits of a Man, and be within his bo-
 wells as the gall of *Aspes*. But the serious thoughts thereof, now,
 now, this present time, the acceptable time, and day of Salvation,
 may be very effectually to awaken him, that lyeth downe **NOW**,
 as in the *midst of the Sea*, or as he that *sleepeth upon the top of a*
Mass: "To stirre him up to arise, and call upon his God, if g Prov. 24.
h Ion. 1. 6.
 "to be that God will thinke upon him, that he perish not", **FOR**
EVER, punished with *everlasting destruction, from the presence of*
the LORDS, and from the glory of His power. 13 Thes. 1. 9.

The Conclusion is; if a Man would fly from the wrath to come;
 if he would assure his heart, that *everlasting consolation* shall be gi-
 ven unto him; if he would have peace now, which all the Ma-
 lignants in the world cannot take from him; if he would have
 a defence, a shield over his head now, which the most fiery darts
 cannot pierce through; if he would have assured confidence of all
 this, if he be in earnest and will have it indeed; He will get assurance,
 that he shall stand now and hereafter, as the *everlasting Hills, and perpe-*
tual Mountains, if this be his will indeed, if this be the very purpote and
 resolution of his heart, then he will give all diligence, to the full assurance
 of Hope* (that proves his will whether true or not) to do as the Church
 doth, to obey heartily, to trust perfectly, to be guided by Him, to
 walk before Him, and to be perfect. So the Church doth doe, and
 if we doe as she doth, we shall be as she is, though the Raine de-
 scend and the floods come, and the winds blow, and beat upon her
 house, yet a **QUIET HABITATION** notwithstanding. * Heb. 11. 1.

SECT. V.

We cannot expect to be delivered AFTER THIS SORT, unlesse we walke in THIS WAY, the Way of Gods Commandements.

LASTly, learne we from hence, to keepe our selves in Gods way, there is safety in those pathes; the Angels carry us, we cannot dash the foot therein. We are sure of protection so faire, as we keepe our selves in that path, though it seemes over-clouded with the shadow of death. In that darke path the Church can walke on boldly and confidently, though through fire and water, for she walks under the shadow of the Almighty, and in the feare of God all the Day long: Therefore she finds comfort, even where she sees no light. But if she doth find comfort and light both, yet then she seares the Lord and His goodnesse. She seares at all times, she presumes at no time; she walks boldly, but humbly; she doth not lead her selfe into temptation; no, she is lead to the Brow of the Hill, or forced rather; but then she is sure the Adversary cannot force her downe.

a Pro. 23. 17.

b Hof. 3. 9.

We may note this by the way; it is one thing when a man is driven upon straits; and another thing when he drives himselfe upon straits. It is one thing to be brought to the brow of an hill; and another thing for a man to bring himselfe to such a precipice. I may be cast into the armes of God, and be assured to be held up by them; but if I presumptuously rush in upon them, I shall not find those arms underneath; I shall not be held up by them. To presume, that God will keepe me, when I walk not in His way, is as if a man should hang himselfe in hope, that one would come and cut the halter.

Gen 32. 9.

To close up all, We find safety no where but in Gods way, for therein with Jacob, we find a Command and a Promise both (these are still together) The Lord which said unto me, Returne unto thy country, and to thy kindred, and I will beate well with thee. The Conclusion then is; if in this way, Esau, a bloody persecutor, will come out against the Church, he shall not be able to do them hurt, though his wrath should not abate: but it may be the Lord will so over-power his spirit, that he shall not dash against the Church, but meet them, as becommeth a Brother, with embracings.

the KING and PARLIAMENT (accursed be they that divide them, and accursed be they also that strike at that Root) we gather all the fore-mentioned, for our selves and our children after us, even all that blessed fruit; for there it is as in a common root. Therefore I stand the longer upon that fundamentall blessing. Now I can goe on apace, for I am but to bring in these after fruits, as they did the Grapes, all in a cluster: but we must view over the lessons weeooke forth last, and make a short collection thereof. 1. "The Lord hath triumphed gloriously; His right Hand hath dashed to peeces the enemy: In the greatnesse of His excellency, He hath over-thrown them, that rose up against Him. 2. We have seene the Salvations of God, great Salvations, therefore the Israel of God is here amongst us, a people greatly beloved, *Saved by the Lord, for whose helpe He renderth upon the Heaven, and in His excellency on the Sky.*

Exod. 15. 7.

Deut. 33. 26.

Lastly, Would wee be so saved, then wee must be guided as the Church is, according to her Lords WILL, and so commanded by Him; if we would be carried as upon the wings of Eagles, then we must be found walking in His way. Thus we have seene the strange Overtures and turnings of things in these two Moneths; and wee have observed the certaine Lies and Conclusions there-from. Now wee goe on, to set downe the Heads of the after proceedings.

A Transition to the next Chapter.

Hitherto wee have observed what God hath wrought working alone, and by His own Arme, bringing Salvations. Now wee must observe with the same observation, what Salvations Man hath wrought with God, the following Months, as strange as was that Salvation, which Iosabab wrought for Israel. I have treated thereon severally, not according to the excellency thereof, but after my measure, as I was enabled, and am resolved not to mutilate or maim that continued Story by taking any part thence: But which is more suitable to this place and my scope, to set downe the Heads thereof in as narrow a compasse, as may be, and, as the matter can be contracted, to give an abstract only, leaving the specification of the set time (when the Salvations were wrought) the Month and the day, to those Diurnals, which are written before me (where also I blotted a few sheets of paper) but specially to the worthy pains of good M. Fleares, vvorthy all acceptation. So I proceed.

2 Sam. 14. 45.



CHAP. IX.

The Heads of proceeding the following Months to the end of the first *Jubile*, holding forth the wrath of God, fury to His Adversaries; His marvellous workes of Grace to His people, breaking bands and taking off yokes, and bringing them into the band of a *Covenant*: engaging His Church for ever to *Record*, to *Thanks*, to *Praise*.

SECT. I.

The Church bleisseth God for you, That you did not ioyn your selves With the Men of the Earth; nor after the manner of Men, forsake her in her low estate: That you did not establish iniquity by a Law; that yee read her petitions and heard her complaints; that you opened her prisons and mouthes of the Ministers; And had Dominion over the Mighty.



NOVEMBER, a Month specially to be observed. The third Day the High Court assembled, things were done after the Manner, &c. At this point others begin, and here I shall not breake off, but dissolves well continued Story into sonie chiefe Heads, vvhich vvill containe the chiefe workes of wonder, and so yeeld us matter enough of praise to God, and thanks to Man. The Lord tune our spirits to the setting forth the high praises of the Lord. The first Head will lead-in all the rest (for it containes much) therefore, that we may begin right, the Church would have us consider, That her enemy and adversary, the Head and the Tayle, (who these are is now fully manifested and
K 2

Mark. 13. 32

decla.

declared before) had wrought *effectually* in the children of disobedience; They had carried all before them *levell* to their owne *marks*; They had leavened the Land (they thought) from corner to corner with most impure Doctrines, and asunclean practises. Indeed, as was said, they had wrought very *effectually*, as appeareth this day. They had prepared their *owne way*, made it so strait, plaine and levell, so as they thought verily, they could find no rubb, no opposition, none at all; they might goe on smooth away, the Angell of the Lord could not meet with them; at least, could not stop, controll, nor crosse them in the way, no not with the Sword in the hand. They had now set the *BUSH* on fire round about (I meane the Church) a *flaming Bush* was her *Emblema* once, and it must be her *Emblema* (there you see [the Church]) to the Worlds end. They had set the Church all on a flame, and thought verily, if Gods dwelling were there (which they thought not of) they could, if not thrust Him out of His House, yet they could fire Him out, for they looked wisely when His Mouse would sink downe and fall into ashes. Indeed this is notable by the way, and engageth the Church mightily; "That God *dwelleth* with her, when she is all on a flame, in the furnace of afflictions; then He *DWELS* in the *BUSH*, therefore it *consumeth* not. But the Adversary and enemy thought not of this, they looked when the House should fall as aforesaid, and hastened, what they could, the Ruine thereof. They would put to more wood, and make the burning yet greater. This then is the first *Head*, for this the Church blesteth God and thanks you.

¶ 1.

That you did not joyne with the stronger side, I meane in appearance: That you did not joyne strength to strength, and adde more fuell also, to make the flame the more fierce and raging; for this is the manner of men, To oppresse the oppressed; to add to the affliction, and, like *Mica*, as to runne out, when the House is on fire: So to judge of Gods workes before they bee ripe, I meane before the *FIFT ACT*, and that is against the Rule. If a storme lye upon the Ship of the Church, and she be tossed with tempests, men will not waite till the fourth watch; commonly so long the Lord deferrs His coming, but then He comes. That you did now, as wise-men, strike in to helpe, to quench the burning; to helpe the Lord against the mighty, that you did regard the Church now, as the Lord regarded you once, in a very low estate. for this she blesteth God and thanketh you. To speake in plainer English, for this she blesteth God and you;

That, having but one *Priest*, one *Altar*, one *Sacrifice*, you did not defile all this at this time, making many *Priests*; setting-up

b Be open the Del
dore quoniam a fil
mum of indistinctum

many Altars; commanding many Sacrifices; all this, as the Statutes of Omri, by a Law; That when many Altars (the same of other provocations) were made to Sinne; Altars were not made by you, unto the whole Nation to Sinne. That when the ROD of the wicked, lay heavy upon the backe of the Righteous, you did not turne it into a *Scorpion*: and when blood was upon the Earth, upon the Church falsely so called, you did not *FEOFFE* it upon *HEAVEN*, the true Church. So you might have done, and have left the Church, as a Widow forsaken in the Earth, and comfortlesse there. That all this was not done, but the contrary, she accepts in all thankfulness alwayes, and blesteth God, Who keeps you from the pathes of the destroyer.

c Hol. 1. 16

d Pl. 17. 6

If this be not plaine enough, this, which followes, will make it as plaine as can be. Ireland did contribute mony toward the *WARRE*. What warre? A Warre that would have ruined Scotland; a Warre, that would have sheathed a Brothers Sword in the heart of a Brother. Ireland contributed mony toward such a *WARRE*. Behold now! The Sword is bathed in that *HEAVEN*; it is drunke with the blood of those slaine, who contributed money to maintaine that *WARRE*: Their Land is now full of the *fury of the LORD*, the *Rebuke of Thy GOD*.

You would not contribute thereto, no nor soe, for it had bin too heavy upon the loynes of the Church by a pound weight. Behold now, this Kingdom hath weathered-out the storme, lies at Anker, cast upward, and is the very miracle of Gods patience to all the world. I have heard that some say, for some will be vwillingly ignorant, *What great matter have you done?* I thinke verily no man is so foolish, so forsaken of all his wits, but he may receive satisfaction herein anon. I will answer but this now; *What ye have not done*. Ye have not engaged the Kingdome in that Warre, which would have dashed the people one against another, even the Father and the sonnes together. Blessed be your Councell and your Wisdome; and blessed be you of the Lord, for what ye have not done; for it hath cast a sweet savour over all the Churches in the world. But with your good leave, I would rather ascribe all to your good God, glorious in holiness, fearefull in praises, doing wonders: He counselled you; His right Hand was upon you, therefore your feet were kept from the path of the *DESTROYER*. The Church would make her acknowledgement very full at this point: That, though there are *strange vanities*, &c. as was said, yet not countenanced by law. Though the *Tayle-Propheets* as they are, and the Priests as they will be called, both high and low, are most vile, and have made themselves and the people so, having leavened the whole Land from corner to corner with poisonous and cursed corruptions in their Doctrines and practices: though so, yet there

ad. 1. 1. 16

b Exod. 15. 17

are no *Statutes* for all this, but *Orders* against it. Praise be to her good God for all this, and all due thanks to you. So also,

¶ 2.

That you received the Petitions from all *Quarters* of the Land, heard the groanes of the oppressed, made to serve under cruell *Tanke. Masters*; that you rebuked their Lordships; tooke off their *yaokes* from off the *jawes* of the *Ministers* and *People*; that you opened the prison doores, and mouths of the *Ministers*. This the *Church* could record with more words, but not vvith more thankfulness; yet you shall heare more of it anon.

¶ 3.

That by your Wisdome and Providence, the *Church* had such freedom the last yeare, and such communion and fellowship with *Iesus* and His *Disciples*; more the last yeare then 10 yeares before. Time was, and but as yesterday, when they that feared the Lord *spake often one to another*, but so as their voyce might not be heard, for it was an *evill time*. The *Messenger of Satan* was abroad, buffeting the Servants of the Lord in every place; his eare was under their window, and his foot at the doore, and the sound of his *Masters* feet behind him: So as it was the hardest thing to *serve God without feare*; for it was a *crime to be golly* *. This the *Church* acknowledgeth with all thankfulness, and behold the benefite; you have *commanded* Prayer; Prayer *shall* command for you, for now this followes, which the *Church* recordeth with all thankfulness, and some wonder.

¶ 4.

That the mountaines have flowne downe before you, and the Hills did melt and tremble. My intent was but to name things, yet the *Church* commands us to stay a little here, and behold the great, high, lofty ones, (they are Mountaines and Hills fast upon their bottome) behold the Lord hath shaken them, given power to His Servants to over-top them, to have *Dominion over the mighty, and to tread downe strength* †, I say, the *Church* commands us to observe all the peeces of the Lords providence here, looke upon them apart, then put them together. She saith, and is confident; That, this being done, you shall see the most admirable worke, that ever was wrought since the *Creation*, and that *AMAZING* worke of *REDEMPTION*. Next place to these two works, this worke will take; and in every good order; for it is most fruitfull and big with mercies, and brings forth every Day. Had You not over-topt the Mountaines and the Hills, and over-shadowed them, (You began well, You shall goe on and prosper)

Mal. 16.

* Si fueris sublimis
si despiciabilis: si
fueris splendidissimus,
si vilissimus:
si fueris totum bono-
rum, si totum iniuria.
Sal. de gub. lib. 4.
p. 123.

Vnder whom it
was alwayes un-
safe to doe well.
Tact. sup.

1 Iudg. 5. 23, 21.

prosper) You could never have refreshed the vveary, and parched val-
lies: for those high places kept off *Raine*, and *Dew* and *Sunne-shine*
altogether. But now that these are taken downe, behold a shower of
blessings upon the Land, by your care, conscience and vigilancy, all
this, followes, first.

SECT. II.

*The Lords Day, a comprehensive blessing to a Nation; Indig-
nation and Wrath from the Lord against the prophaners
of it; And yet the Priests most notorious this Way;
Your Zeale for it; how necessary it
should be fervent.*

¶ 5.

1. **T**He Church records and thanks, That ye rouled away the re-
proach of *Egypt*, and restored to her sons and daughters their
Lords Day. That she sees *That Day* againe in it's beauty, and in ho-
nourable account, from which the wicked hid their eyes, and she her
face for griefe of heart, because she saw it's visage marred, spit upon,
vilified, trampled on more then any *Day*. Oh it joyed her heart, That
ye, who, next to God, maintaine her spirits and life, you accounted her
Lords day honourable; that was, because you honoured the *Lord* of
the *Day*. And indeed how could you not? For He is worthy, and you
looke to be honoured.

The Church will looke upon this mercy againe and againe, and
reckon the restoring to her the *Sabbath* among the chiefest and choicest
of your good deeds, which, by Gods good hand upon you, you have
done. Had the Adversary taken away the *Sabbath*, as he had almost
done, *tantum non*; he had taken away all, The *World*, the *Sacra-
ments*, *God*, and all. All goeth, when the *Sabbaths* are gone, as you
may see in our sister Churches. What is left them now? *Lamentation*,
and *Mourning* and *Wee*. What heare they in their Temples now?
Howling instead of *Songs*. What are their Townes and Cities now?
Ruined keapes; a *Golgotha*, a place of dead Mens skulls; or, to speake
as *Salvian* doth in the like Desolation d, "Their Townes are like
"our new Church-yards, scarce large enough to bury in, *The Lord*
hath stretched out upon the Land, the like of confusion and stones of
captivnesse; *They shall call the Nobles thereof to the Kingdome, but none*
shall be there: And all her Princes shall be nothing". Wherefore hath
the Wrath of the Lord burnt out against that people so fiercely?

Surely

d *Omne Cielum*
basium, &c. Sal.
ly 210.

• Isa 34. 11, 12.

Surely because the Land had greatly provoked the Lord of the same. Where great Desolations are, there are great provocations: so we may conclude, though Gods Judgements are as the great deepe. And this we may say more, That our English Commanders noted this still, and it was to be noted with all observation, "That still, on the Lords Day, the Enemy got much ground; And that, which opened the floud-gate to all their misery, fell out thrice upon the Sabbath Day; The Lord pointing, as with the finger, to that sinne, The prophannation of the Lords Day, as to the source, whence all their Evills have issued.

I will take leave now, for I must not passe over this lightly, to note two things, 1. The Priests Villany, 2. Your Piety, That they may remember, and be confounded, because of their shame: And that you may goe on, and doe exploits.

+ 1. The Priests Villany, Is not that too heavy a word? No; It is the word of the Lord. The Priests beate hath wrought iniquity, to practise Hypocrysie, and to utter error against the Lord; to make empty the souls of the hungry, and to cause the drink of the thirsty to faile. This is villany, and they have spoken it before the Lord in His house, where He hath said, He will be sanctified; and they have compelled others to speake it too, even to utter error against the Lord, there in His House, where they stand charged to deale faithfully, To utter Truth; To speake as the oracles of God. They have committed villany in Israel, a greater villany than they committed, whom the King of Babel raised in the fire; They have not only committed Adultery with flock and stones: but they have spoken lying words in Gods Name. I KNOW, AND AM A WITNESSE, saith the Lord

Many villanies have been committed in Israel, but none like this, which the Priests have committed, The giving liberty to prophane the Lords Day, BY A LAW; Nay, a forcing thereunto. "Every

m Omnis sermo di-

vinum habet am-

los suos, quos gene-

ra preceptorum

sunt, sed adversari-

orum, salu. ad Eze.

Cuth. 1. p. 486.

"Word of God, shall meet with some, who will turne head against it: looke how many kinds of Precepts there are, so many adversaries there are. But let the superstitious Papists turne head against the second WORD: Let the Licentious Prophane oppose the fourth WORD: Let the Athyist, the Pagan who knowes not God, blot out the first and the third WORD, Take away all, but let not the Priests doe it; let not them oppose so holy, so just, so reasonable a command. They know the Lord, They minister before him. But they did it, even the Priests. And for a Priest to turne this good Word out of Gods house, and the Ministers after it, if they would not speake error against the Lord; for him to blot out the Hard writing there; this was villany sure, never the like committed in Israel; it exceeded the boldnesse of that Pagan King.

The Time must be enquired into; When did the Priests commit this wickednesse? Then, At that time, when the Lord called to mourning,

a Dan. 9.

mourning, they called to Dancing *. To allude to that place; Then the Priests proclaimed a Liberty for sports on the Lords Day, when the Lord proclaimed a Liberty in the Neighbour Church, to the Sword, to the Pestilence, to the Famine *. *Salvian* would expresse this a great deale better; Then they consulted all this against the LORDS DAY, when they saw Cities wasted, and two Kings slaine; it not in battell, yet they were slaine. The Priest did just like *Abay*; they saw (as hee) a miserable destruction before their eyes, yet they brought a patterne of that abomination, which caused that desolation, and (as *Uriah* did) set it up here by a Law *. The time must be noted, and (that our spirits may be raised high in praise) the exceeding patience of a God must be noted also, we did patterne after them; we were like them; nay, we exceeded in that prophanation, yet the Lord did not patterne us, He did not make us like them in desolations. O exceeding patience that, The patience of a God.

* *Nigra est in-*
do creatura in
vultu. sicut
asurp. Lugens
conspicua
salde gub. 3. p.
p. 331.
m. lxx. 34. 17.

* *a King. 16.*
a Chron. 24.

Truly, when the Church heard this, she was perswaded in her heart, That the Lord would strip her people naked; set them as in the day they were borne; make them as a Wilderness, like a dry Land, and slay them with thirst *. Nay, her sad thoughts rose higher; she verily thought, that the Lord would put a Cup of deadly wine into her peoples hand; a Cup of pure wrath; That is, she thought her Lord would not have mercy upon her children. And that is a Cup of deadly Wine indeed, of pure wrath wherein there is no mixture of Mercy. A people may be stript naked, &c. and yet there may be mercy in all that. Truly, the Church thought thus now, the Lord will not have mercy: He will turne His backe upon her people now, for He beheld abominations in His House, which His soule hateth; and His Day was prophaned by a Law. But see now, That we may set our hope, and our hearts upon the Lord, and set-up a pillar, an everlasting Monument to His Name; there is mercy to her people, they are yet the Lords people, and the judgement is upon the Priests and they shall KNOW IT: Surely some strange judgement, the first borne of Death *, shall devour their strength. Now the Lord make them know it for their good, That whatsoever strange punishment they feele here, they may not feele the wrath to come. So the Church prays, and every man will say. Amen.

a *Hol. 2. 31.*

a *Iob 18. 19.*

2. The Church remembers your Piety now. Blessed be You of the Lord, you have rescued this day from out of the hands of Spoilers; Yee have recovered Your Lords Right; Yee have vindicated His Name: So Ye have provided for Your owne peace, and prepared a way for a blessing upon all You shall doe, and for Mercy upon the Nation. Peace be both to You, and Peace be to Your house, and Peace be unto all that You have. The Church wisheth unto You a blessing, which contains all blessings, because You have restored unto her, her Lords Day, which next to her Lord Christ, is the fullest and most comprehensive mercy.

L

God

83 Chro. 19.9.

Goe on and doe yet more, and be more zealous: Give all diligence, and let Your zeale boyle yet higher (it cannot boyle over, *This shall Yet doe in the feare of the Lord faithfully, and with a perfect heart*) for it is for the Lord, His Day, His Houle, His Worship, *Seeke Ye that first*, burne in Your zeale that way, and other things will come on as they doe, as east in upon You by an Almighty hand, for the Lord will be with the Good, and He will remember You for good, for You remembered His Day and His worship on His Day, He will remember You for good, Amen.

S E C T. III.

That You have advanced Christ in the Ministry of the Gospel, how efficacious that is. To promote the chiefe end, the Glory of God; and Your end, Mans Salvation.

§ 6.

2. **T**H^e Church blesteth God that hath intrusted You to discretion, so as You have shewen Your zeale, and given all Diligence, to promote the Gospel: The readiest and most compendious way to Your ayme and end, to bring all the designes about, which we hope are all leuell to the glory of Christ, and Your owne glory vvith Him at the end. And now great is the company of Preachers; their mouth opened now, who, of late, were used worke than the Ore, which treadeth out the Corne. They speake boldly now, as the Messengers of the Churches, and the Glory of Christ. That, which letted shall let no longer.

The Scepter of the Lord Christ is advanced, and the people flow in unto it. The Church thinks her Sonne and Daughters never had a more glorious yeare, since the day her Beloved, and Crowne of rejoycing, ascended to His Glory. Never since that Day, when He was lifted up from the Earth, was He so openly shewne to the world, as this last yeare. Though there had beene no other very worthy deeds done unto this Nation by Your providence: yet this she accepts alwayes and in all places with all thankfulness, accounting it an exceeding great mercy, That by Your meanes she was respited and spared one yeare longer to lye in her provision, and more fully to stocke her selfe agunst hard and deere yeares. Thus the Church accepts, as afore-said, for this is the way to doe, and effect the greatest things. Therefore thus the Church accounts an exceeding mercy. The blessing

of blessings; and she prayeth, that the blessing of Him, Who dwelt in the Bush, may goe along with You in this Designe, in making knowne the Arme of the Lord: In advancing this *Glory*, through the whole Land, that they, *who walke in darknesse may see a great Light: They that dwell in the Land of the shadow of Death, upon them shal light may shine.* This is the onely way to doe good to the whole Land; to make it a Land of *visions*, wherein the Lord may delight, and to make his people a willing people.

The Church will remember You here, vvhhat Luther, her valiant Gideon spake to the businesse now in hand; *I will not, said he, trouble my selfe any more with the Cloysters, the Monkes and Schollars there, those Armies of Adversaries; they mind their belly, that is their god, and the belly hath no eares. Nor will I conesse with the Pope any longer: (he had done it, and was too hard for him and all his Cardinals) let the Philistines alone with their Dagon: They will finde wayes enough to breake themselves and their god; he would not beat and buffet the darknesse (so he said also) as the foole did his shadow; he would set up a light, then the darknesse sinker away. I know not where it is, for it is a privative thing: but it flies away as the cloud before the Sunne, or as the beasts of prey will doe when the Sunne ariseth, there is a riddance, it is gone, and those beasts goe to their darke Dens.*

You know his meaning, and know it for the good of the Land. He would advance *Christ*; He would set up that Standard (that was his meaning and his worke) To use his own word; he would promote the Aike; then *Dagon* fells, breaks himselfe to pecces, head and hands both cut off, the *Head* for counsell, hands for action, all gone. That's the way indeed: So You have done, and so You have succeeded already. You will to that worke againe, and joyne shoulder to shoulder for the advancing thereof; That the Lord *Christ* may be showen openly; His glorious excellencies made knowne, specially in those places, where *CATHEDRALS* are, as barren in the Churches observation, to the scoules of men, as the Surface of that Earth, where the Mines of Gold and Silver are, there no meat grows for man, nor grasse for Cattell. The Church intreats you to remember those barren places, and those darke places all over the Land, where the dead bury the dead, and the blind lead the blind every Day. Truly the Church is perfwaded, that the people for the most part, are as ignorant as the Monks are of *Christ*; (to speak as Luther spake) or as they were of the *Holy Ghost*, they know not whether there be any *Christ* or no, unless a *Christ* of their own framing in a Table. They have heard of the name *Iesus*, and the Monks have taught them to bend the knee unto it, and that is all their Devotion according to their knowledge. O, that the Name indeed, the glorious excellencies of that wonderfull name, were made knowne unto them, certainly their Hearts would bend also. Blessed be Ye of the Lord, Ye have laboured herein, and Ye will labour

yet more to advance this *STANDARD* ; to set-up this Ensigne (that the mountaines may melt before you, and the people may flow in unto it)

PL. 110.

Chap. 1. 3.

2 Sam. 5. 8.

Mat. 11. 3.

To make knowne this Arme of the Lord, for this makes us a *willing people*. That I may speake all in our *Lord and Masters words*; In so doing, you shall doe as *Christ* did ; you will give eyes to the blind, feet to the lame, you shall cleanse the Lepers ; make the deafe heare ; nay, you shall raise the dead. You will sticke most at this last, though the other, as this, are all the workes of the Almightyes Arme ; and all is effected, when *the poore receive the Gospell*. If then, you will order it so, that the poore people may have the Gospell preached unto them, you shall doe all the fore-mentioned workes, which are so wonderfull, for all these miracles are wrought by the *Ministry of Man*, the *Hand of the Lord* going along with that ministry ; so we understand it, as the Lord dealt with His Servant *Ezekiel*, so He must deale with every man, upon whom these workes are wrought, eyes opened, eares boared, dead heart raised ; *The word of the Lord came expressly to Ezekiel, and the hand of the Lord was there upon him* : when the hand of the Lord comes along with the word (for the word comes but to the eare. The hand of the Lord carries it to the heart) then the eyes of them, that are borne blind are opened, feet, bound-up as with fetters of yron and brasse, are enlarged ; the dead are raised, &c. The blessing of the poore and thirsty soules be upon you, and upon your house, and all that you have : for you have and will pittie these poore people ; yee will thrust out the dumbe and the ignorant ; the light Priest and treacherous Prophet ; *the lame and the blind that are bared of Davids soule*. And you will send forth Ministers unto those places, such as are indeed the *Messengers of the Church and the glory of Christ*. Then behold these marvellous workes wrought, *The blinde receive their sight ; and the lame walke, and the Lepers are cleansed ; and the deafe heare ; the dead are raised up, and the poore have the Gospell preached to them*. Amen.

S A C R.

S E C T. IV.

The PROTESTATION, how Wonderfully the Lord brought it about. Though Yee shall doe exploits, yet nothing to be wondered at now; The reason. But one head or charge is handled here, and that is RELIGION, a great Binder. The Method in giving-out this abstract.

¶ 7.

THE Church blesteth Gods wonderfull worke in you, and by you and for you; That you have *protested* to take the Lord for your God; So you have provided for the Churches security, what ever times may come: for you have brought her into COVENANT with her God. I know that is a thing the Church doth mind every Month, I may say, every Day, and can doe it without you; but not in such a way, as you have done it, in a Nationall way, which you, and none but you, can doe. You could make a Covenant *betweene GOD and betweene all the People, that they should bee the LORDS PEOPLE.*

as Chm. 3. 14

The Church will put a Question to you now, not to pose you, for you are wise, and she knowes the Answer before hand, and would have you know it, yet better. She would know, *How you brought this worke about.* Your answer is, "Not by your strength, nor by your wisdom, but by the good hand of God upon you, so you brought it about; and so you shewed mercy to your soules, and to the whole Nation. And thereby the Lord would make you know, That He intended, by you, to doe the Nation good *assuredly, with His whole heart, and with His whole soule.*" The Church hath heard and understands well all the exploits you have done ever since; such as seeme *marvellous workes and wonders* in the eyes and eares of the multitude; yet to her, they seeme (great mercies indeed) but no strange matters, no wonders at all. No? no;

1. The Church knowes you had a liberty granted to continue your Session, as long as you *will*, that is, till you have done Gods *will*, for Hee procured that grant unto you; this Grant, though she counts it an exceeding mercy: Yet she doth not count it a wonder.

2. The Church knowes that you marched valiantly, and *trod down*

Strength: You rent a Lyon without hands, as easie as a man, with both his hands, can rent a kid; and yet this the Church accounts no strange thing neither.

b Lam. 2. 23.

3. The Adversary and enemy had made a *breach* great like the Sea; We asked, *Who can make it up? Who can heale it?* You could, and you did it, and y^e shall be called the *Repayers of the breacher*: You stood in that Gappe, and you made it up; the greatest worke that ever was done by Man, since that *Breach* was made up betwixt God and Man, since that *PACIFICATION* made by the *MAN CHRIST IESVS*; And yet this worke doth not seem strange to the Church. Nay, should any one of you tell the Church, That since the Day you entered into this *Profession*, the Adversary made great *breaches* upon your soule, and the Lord made them all up: Temptations came in upon you like a flood; The Spirit of the Lord set-up a *Standard against them**, they could doe you no hurt, but good a great deal; should you tell the Church so, she would not thinke it strange. Should your thoughts stray a little from our this yeare, where we suppose we are, unto the next, when some say (but they are much mistaken, or see and will not see) that God did nothing for you, but against you, and then should you tell the Church, what she knowes well;

c Ela. 5. 19

That your Soule was amongst *Lions*, and yet not devoured; That you did lye amongst *those that were set on fire*, and yet not consumed; none of all this could the Church call wonderfull, or thinke strange. Nay, to expresse it as fully as I am able; Were all the *wild-fire* in England (the Church heares the Land is well fitted with it now, and she expects it shall be hurled in her face, and throwne into her bosome, she is the *But* and *White*, against which the *Malignants* level all this, this she knowes, but she is fearelesse) were all this, I say, gathered up and rowled together into one *Ball*, and then with 300. hands, nay with the whole *Arme of flesh*, hurled into your Court, and the Church should be told, that the fire tooke not, not one sparke kindled there; not one haire of any head there was touched, the Church could not count this wonderfull neither, no such strange matter. Why? Because you have *professed to take God for your God*. You are a people in Covenant with Him; you are *sworne Servants* to Him; He must protect His *sworne Servants*; when you are brought to the brink of destruction, to a precipice (so we must understand it, some exigence, some knotty businessse, that all the fingers in the world cannot undoe) such a strait as this: when at one shooke, three kingdoms must be cast downe, if God helps not*: I say, in such an exigence, God must helpe. He stands bound to it, You have *professed to take Him for your God*: He hath *promised to take you for his people*. You have *sworne*, and by the good hand of God upon y^e, you will stand to the *Oath*; and He hath *sworne*: by what? By Himself (by all that is in Himselfe, and He is all;) You will stand to your

Oath,

* *Nadu vindice
discur.*

When the Gibbet is up & *Mordant* designed to it the next day, then it's Gods eternall worke: it is for His Glory to defende colonies and for the glory of His faithfulness to deere no longer

Τὸ τὸ θαυμάσιον
τοῦ ἐν τῇ γαλ
καδὸν τῆς

Chris. Tom. 4.

Epist. 1.

Oath, that's supposed; He will stand to His Oath, that must not be doubted. You're joyced at the Oath; He will rejoyce over you to do you good: It must be so, ye have stricke hands together. Ye may say, The Lord must remember me. How? with the favour He beareth unto His people. He must visit me now with His Salvation, that is with a great Salvation. When I am at the pits brink, one shooke throwes me downe, then, with reverence be it spoken, He must deliver me. He must come in at the fourth watch: when there is no helpe from Earth, then the Arme of the Lord must be revealed from Heaven. I am His and He my God, a God in Covenant. The OATH of GOD is betwixt us; by His good hand upon me, I will stand to it, and then He must stand by me. *I am thine & save* Ps 7.1.
me. It was Davids argument, and prevailed still, *SAVE me, for I TRUST in THEE.* The Church saith, it had bene a wonder if God had not done for you even so, for you are His sworne Servants.

The Church commands me now to proceed on in declaring this wonderfull worke, which the Lord so strangely, and as graciously (by your meanes) brought about, *To bring your selves and the Nation into Covenant with Himselfe.* I shall not meddle with the severall heads or charges in the same, which would take up more roomth, then here can be allowed. Religion is the chiefe head (there are the spirits) and a great binder it is, it bindes a people to their God; and God to the people. I proceed herein in this order, first;

1. What this PROTESTATION is to you, and all that stand to it.
2. What a discovering note it is to your Adversaries.
3. The Church will put-up a short prayer to her God.
4. Then a Supplication to you.

In all this, you shall have but an Abstract, out of a large Volume or Theame, rather nothing taken thence, but an addition therunto.

¶

A ROCK of DEFENCE to the Righteous.

THIS PROTESTATION is to you, and all that have taken it, and will stand to it, a *SELAHAMMAHLEKOTH*, *b 2 Chron. 34.12*
a Rock of Separation betwixt you and your Adversaries: nothing *c 1 Sam. 31.36.*
shall be able to reach you, to doe you hurt. Should the Lord fill all the Inhabitants of the Land, even the King and the Priests and the Prophets with drunkenness (so He hath done for the sinnes of a Nation, as He threatneth) Should He dash them one against another, even the Fathers and the Sonnes together, for so He threatens also in the same place; Why yet, you should be safe, none of all these shall come neare you to hurt you. Why so? Because you are a pro-

1 Cor. 9.

people in covenant with your God, and He with you. Looke you to it, how ye *stand* to it, for this followes; **TROUBLED** ye may be on every side^e, (no doubt of that) and so you may say, you shall say withall, yet not **DISTRESSED**: **PERPLEXED** ye may be (not knowing what way to take, or what to doe) but not in **DESPAIRE**: **PERSECUTED** ye shall bee, but not **FORSAKEN**: **CAST-DOWN** ye may be, but not **DESTROYED**: ye may be set as on fire round about, ye shall not be consumed. Why so? The same answer, and it answers all Arguments, even the Jesuites their fire and sword, the hardest words and most violent deeds, ye are in covenant with your God, nothing shall come unto you to doe you **HURT**. No **Plague** shall come to your dwelling, as a plague. Though great Letters are written upon your door, yet the **Plague** is not there for all that. God is with you, even **YOUR GOD**, He will save you even from that Destroyer; it shall but reach your body at the furthest.

The time will come, when you will say, your *head akes*, and your heart too, nay, it fainteth; and yet heare what the Lord saith, The Inhabitant shall not say, I am **SICKE**. Why so? The people that dwell therein shall be forgiven their iniquity^a: Looke ye there, My flesh and my heart faileth: but God is the strength of my heart, and my portion forever^b. That shal and quies all, God at peace with me and all is peace: God in Covenant with me, in Christ reconciled to me; if so, I am not **SICKE**, my sinnes are forgiven, all is well with me, for God is with me, and **HE** is **ALL**, health, strength, riches, All. See how efficacious this Covenant is (if we **STAND** to it) nothing shall stand against us, nothing shall come unto us to do us **HURT**; that is first.

¶ 2.

As Sibboleth to the Wicked; It discovers the Priests and their People, It hampers the Malignant, though like possessed Men; No Cords will hold the Papists; Their obstinacy in Gods house: how to judge of the Legality of an Oath.

THIS **PROTESTATION** or sacred covenant is a Distinguishing character; Thereby you shall know, who is a true Englishman; Who, a Treacherous Priest Papist, or Malignant person. Give it to a right English-man, a True Israelite in whom is no guile, He goes cleare and smooth away with it; He takes it with all his heart, and stands to it, rejoiceth at the Oath^b, that is, he pronounceth it right. Give it to the Priests, they will refuse it, or fumble at it, they cannot frame to pronounce it right: Present it to the Papist, you shall see what he will doe anon. This is to the Priests (the two Armies of them) to the Papists also, as **SIBBOLETH** to the Ephraimites^c: Now you shall know whose eyes are evil against you, be-

Gal. 3. 24.
I beare any
thing now my sins
are pardoned.
Mat. ad in vita Lu-
theri. p. 162. a.
1 Pt. 7. 26.

1 Cor. 13. 13.

Jud. 1. 26.

because your eye is good, and you are resolved to doe the thing that good is. Now yee shall see, who they are, that *suffe* at you, *deride* you (blow their nose at you ^b) Because you vould have them *protest* to take God for their God; (and not their bellicies) to bind themselves in covenant with Him, as the very word (*Religion*) imports. But see how their mind and affection stands! They protest to take God for their God! no not they, Their *belly, ease, profit, pleasures* are their gods; these and other *Lords* have ruled over them, and they shall rule by their meanes. So now you know them; their *madnesse* is manifest; this very *Protestation* hath discovered them; it is a *SIBBOLETH* unto them; bid them take it; They will refuse; or, if they doe take it, they fumble at it, they cannot *frame* to pronounce it right;

b Luk 16. 14.
Eph 2. 12. 13.

Nor the *Papists* neither, Yes but they can you will say, for they can frame their mouthes to pronounce any thing, to swear and lye both: What care they vwhat covenant they enter into, what *Oath* they take, when they are *resolved* to breake it, and are resolved upon the *Question*, *that they may break it, for it is their Doctrine*. They are as the man possessed with the Divell, no coards, no bands can hold them, they breake all, Words, Oathes and all, as you can *flaxe*, *that is burnt with fire*. An *Oath* is a great binder, (it cannot bind them) the strongest cord, the *greatest security, the only chaine on earth* (as one saith) *besides love, to tye the conscience of a man and humane Society together*, yet the *Papists* can turne it over as a *Gipsies knot*, fast or loose at their pleasure. We heare and see that they take the *Oath of Supremacy* now, &c. What then? Then they are good Subjects. No, the most *treacherous* and *mischievous* men in the world, and the truest enemies to the *Lords anointed*, none like them. Now beware of these men, for now they will *act villany*, they will kill, stabbe, poyson, murder, massacre, they will *act* any thing, which the Divell can suggest. Why so? Because they doe not awe, they doe not reverence the *Oath of God*: they count it a *Gipsies knot* fast, or loose as the *Malignant Church* will. No *Oath* will serve them but the *Bishops Oath*, with their &c. which fits the mouth very well, though it be an *open Sepulcher*. But for all their sleight in turning over *Oathes*, vve may see them hampered anon, after vvee have laid open their cunning a little more, first;

c *Dogmatum mendacia.*

d *Ind. 15. 14.*

e *Dau. Hen. 3. 367.*

Oaths will not hold them, the *Church* shall for an houre: Thither some of them goe, never more frequently then now. There is some hope then, you will say, *They will prove honest men and good Subjects*. Yes, or the contrary, and the latter most likely. The *Church* (as it is commonly called) is as the *poole of Bethesda*; if I goe *rejoycing* thither, and have the same desire the poore man had to be *made whole*, it is the likeliest place in the world to find cure there. But if I goe thither to *cloake my wickednesse*, &c. then I doe aggravate my sinne, I make it as the sinne of witch-craft:

M

The

The *Papists* goe to Church, that hath been the manner, but observe still, they commonly goe thither, where a *Dogge*, that cannot barke, keepes the *House*. That adds to nothing to their sinne; but this makes it above measure full: There they sit, and there they meet with their *Adversary* every houre, that is certaine: And this is as certaine, they are fully resolved before-hand not to *AGREE* with him. The *WORD* saith *This is my Lords will*: They say, they will doe their owne will. The word is flat against them, and they as contrary to it, *Thou shalt not make*, saith the *WORD*: They will make *Images* and bow before them; so they say and doe. They goe to Church, and have concluded, are settled and resolved upon it, not to conclude their soules under the power of Gods Word: Here they pervertate fearfully, and, as with Oaths, so they play fast and loose in Gods House too: Let them alone traversing their way in their *Maseth*, they shall be found crying out like a travelling woman, for that is the time when they must cast forth their sorrowes. In the mean time, ye must look to these men now more narrowly, and with a more wakefull eye, now that they stand before the Lord in *His house* out-facing Him there. Now surely they will be more abominable then ever, *They will murder and commit Adultery, and swear falsely and burne incense unto Baal, and walke after other gods*. All this they will doe the more boldly now, now that *the House of the Lord is a DEN of ROBBERS in their eyes*. But see how the *LORD* takes all this, and how His Servants should lay it unto heart; *BEHOLD I HAVE SEENE IT*, saith the Lord. And we must behold also how ye have hampered them as a Bull in a Net. Blessed be ye of the Lord, Who hath instructed you to discretion, and hath made you to be quicke of understanding. Never was there any engine invented like this *Protestation*, to batter their strong holds, and to confound them in their cursed craft.

Al, but you will say, the *Papists* will not come within a mile of it; no matter, that will come to them, and plucke off their vizard, we shall know them, now their madnesse will bee made manifest. But it is *ILLEGALL* you say; say so still, and say the Bishops Oath is *LEGAL* but let my soule goe out with that, which the Divell and his Kingdom are most against. That which piacheth and galleth there, my soule upon it, that is *Truth*, that which ought to be, and we stand bound unto. Marke it evermore, That which cuts the vicked to the heart, which makes *them gasp* on you with their Teeth, that's *GOOD*, very *GOOD*, good Law and good Reason, and good Conscience for it too, there is no doubt of it, every wise man will give as much credit to that signe, as to the word of the greatest *Gasriel* in the world.

Lastly, Is my belov'd, Have not the *Papists* a sleight to turne this over the Thumbs too, as the other two Oathes?

Truly I thinke not, This will hamper them sure; for it seemes

1619.

1619.

h Gaudes sic Sana-
ma iniquari &
blasphemare quo-
dam a me tangitur.
Luther i Epist.
ad Am.
Dolignus
maiora christi est
omnes hereticos de-
testatur. Hier.

to me, this *PROTESTATION* hath bound up Satan. No you will say, he rageth never more. A good signe that he is in *chains*, never closer pent up then now, and his servants with him; and that they have but a *short time*, because they have so much *wrath*. They are met vvith now, and held in short, and pinched very sore, for though they dare doe much, even to the putting out of the Light of Nature, and the casting the conscience into a deepe sleepe, yet I must suppose that this little remaining light is so prevailing vvith them, as that, though they could dispence vvith the taking of it, yet that light vvould so *flash* in their face, that their tongues vvould but fumble at it, they could not *frame* to pronounce it right. Now the Church puts up a prayer to her God.

¶ 3.

The Churches Prayer; An Objection against her Prayer, answered. Her weapons are yet and Tears; In what case the Sword is her Weapon.

THe Lord shake out every man from His House, and from His labour, that hath not a will and a heart to performe according to the *PROTESTATION*, even the Lord shake him out and empty him. "The Lord grant that *Malignants*, these sonnes of *Beliall*, eNeh 5.13
"these troubles of *Israel*, vvho will be bound by no other cord, but
"by the cords of their owne sinnes, may be cut off, even all cut-off
"that trouble the Church, those that love peace and pursue it.
These sonnes of *Beliall* cannot frame to pronounce an holy, just and good Commandment; & that they were dealt vvith new, as those persons were we reade of in the Text; *Then they took him and slew him at the passages of Jordan* &c. The Church knowes, that there d Iud. 12.6
vvould be a greater slaughter then was that we reade of, and there fell at that time of the *Ephramites* *fourty and two thousand*. Heere comes in a doubt, and it will bee easily resolved. The Objection is.

Ob. The Church is a peaceable Mother in *Israel*; her Father is the God of peace; her Lord, the Prince of peace; her servants, the children of peace; then sure the Church doth not know what spirit she is of, that prayes for *Fire* and *Sword* to come downe from Heaven.

Ans. Yes, the Church knows she hath the Spirit of God dwelling in her, and by that Spirit she can and doth pray as afore-said (and will fight anon) and be a peaceable woman for all this, and a true Mother in *Israel*, and follow the *Lambe* here also; for in some cases (and none riseth higher then this) He, even the *Lambe* hath *wrath*, and that must be executed by her *Sword*. Nay more, as she prayeth for this thing, so she can *rejoyce* to see this *vengeance*, and to wash her

e Ps. 118. 10.
d Prov. 12. 10.

e 3 Tim. 3. 3. & 5.

f Amos 9. 3.

g Est. 4. 17.

h 1 Thes. 4. 11.

i 1 Cor. 7. 15.
* 10th. 7. 10.
k Gal. 5. 12.

l Chron. 12. 32.

fect * in the bloud of the wicked, and the whole City with her, yea and to shout for joy d. These are wicked persons, professed enemies to God and His Christ; without natural affection, true brethers, false accusers, incontinent, fierce, despisers of those that are good, Traitors, beady, big-minded, lovers of pleasures more then lovers of God, not having so much as a soune of Godlineffe *. Pity these wicked Malignant persons, and you destroy the Good; shew mercy here, you are cruell to the Church; spare such, and they will make hivocke of Gods Servants, as you see they doe, and have done in all ages. Wicked persons they, and desperately bold and daring; They would turne the Soger of the Temple into howlings f. She can rejoyce to see the vengeance, yea and to wish her feet in the blood of these slaine. And till this be done, she never looks to have peace on the Earth, for these are they who have taken peace from her. Therefore she is resolved upon it now, she will not onely pray, but use her **WEAPONS** too. Yes, you will say. **PRAYERS** and **TEARES**. True, for these are the Churches weapons, and very prevailing, nay, considering they are. (Prayers command God, He is pleased to say so much, and to yeelds so farre:) but the Church said, she will fight too in a case, wherein her Prince, His State, Crowne and Dignity is concerned, for in all this the Church is concerned, her Lawes, Liberties, Religion, Life. In such cases, He will fight. Let it goe; it is good construction to apply a Masculine word to so Heroike a spirit: as Ireade Queen Elizabeth did not well digest that Grammaticall nicety, to be prayed for by the Title of **DEFENDRESSE** of the Faith, **DEFENDER** was better concord in her Eares: And indeed never any man Answered the Title better. I was saying the Church hath another weapon, which wee call the **Sword**, and she will make it drunke in the bloud of these Adversaries, and yet doe no more then what she hath done in all Ages, from the Primitive time downeward. For though Prayers and Teares and these onely are her Sonnes and Daughters weapons, as they are private persons: Yet, as they are publike persons (That alters the case) and exalted in the Earth, the **Sword** belongs unto them as their proper right; and they stand bound to use it, though then also They **STUDIE TO BE QUIET** h, and know themselves **CALLED UNTO PEACE**, so they may have **TRUTH** too i. The Church hath her **Ishai's** j; and, they must not lye upon the face k, wishing those even cut-off that trouble us l. He must rise and cut-off those **TROUBLERS**; it is his office so to doe. The Church hath her **Nebemiab's**, they may build with one hand and hold the **Sword** in another. Shee hath her **Dauids**, the truest Subjects in the world (as then he was) and yet their **Host** may be as his was, as the **HOST OF GOD** m, and all for their owne safety, and to maintaine (as

David.

David did) their *Masters peace* The Church hath her *Princes* and her *Nobles*, and her *Worshippers* (blessed be God for them all) to whom the *Sword* belongs, and they are charged to use it, for the cutting off those, that trouble her; and are enemies to her *Lords Crowne and Dignity*: They are charged to be of *good courage*, and to play the men for their *King and His people*, and the *Cities of their God*, and the Lord doe that which seemeth Him good^d: d 3 Sam. 16. 13.
Then in the last place,

¶ 4.

Private Persons must make Supplications.

THe Church makes her Supplication to you, That you would rise up and be doing; that you would avenge her of these Adversaries, who have done what they can to take peace from the Earth. All is contained in your Covenant, every whit. Remember that and you remember all; and the Lord remember His Covenant with you, for the darke places of the Earth are full of cruelty^a. Doubtlesse the Lord, Who keepeth Covenant and mercy for ever, will not breake with you now. Remember *WELL*, what the Lord your God hath done for you; That will give you assured confidence for the time to come. Onely *deale courageously*; stand to what you have said, and what in you lyeth, cause the Covenant to passe through the Land, and doe as the good King did, vvhhat you can to make the people stand to it^b, and the Lord shall be with the good^c. (Amen) for they will make their prayer to Him, which cannot be in vain^d, being one of the most prevailing things in Heaven or Earth: but it is reserved for the time, when ye as *Esther* commanded Prayer, then it will appeare how prayer commanded for you.
f Deut. 7. 18.
g 3 Chron. 19. 17.
h 3 Chron. 13. 4. 32.
i 3 Chron. 19. 12.
k Est. 4. 19.
l Est. 4. 16.

SECT. IV.

The engaging the heart to God, engageth God to our Businesse; then they slide-on; the loftinesse of Man shall be bowed downe, and the haughtinesse of Men shall be made low; Idols and Idol-men, and Idoll-garments, and bloody Courts shall be destroyed; Counsels hid in the darke, discovered; and a Breach made up, great as the Sea; so as the Lord alone shall be exalted in that Day,

THe people that doe know (that is) doe feare and rely upon their God, shall be strong and doe exploits: So it was in dayes of old,
Dan. 11. 32.
M 3 So

a Ter 3. 24.
b Jer 50. 18.
c Hag. 1. 11.
yer. 6.

Hag. 2. 13.

So it will be to the end of the World. Please you we will remember a sacred Story, and consider it with our whole heart and with our whole soule. Time was when our Grand-fathers dwelt in *feiled houses*, while they let the house of God lye waste. Every man ranne after (that is) was very earnest in his owne affaires, but the affaires of the Church, no man regarded. much worke was done, but no Temple-work. The Lord by His Prophet Haggai admonisheth and reproveth for this, correcteth and punisheth too: bids them consider the order and method they tooke, whether things were done decently and in order; all for themselves, their *private wealth*; nothing for God, and the *Common good*; and how they prospered in their contrary way: whether God walk'd not contrary to them also? *Shame devoured their labours*, there was a *SWORD* and a *DROUGHT* upon all they had and upon all they did; They were in a deepe consumption; They eat and they dranke, and yet *pined away*; They *laboured*, but in the *fire*; *Wages* they earned, but they put it into a *bagg with holes*; much they did, but nothing prospered. After many sore and shurpe strokes (for man will not be made wisse, but by *blowes*) they began to looke up and consider their way, which was not right, yet they thought to prosper in it, but it was not possible. At last they considered and thought thus, if God does all, and gives all *richly to enjoy*; if He be the best and highest *Master*, and payes the best *vages*; The greatest reason in the world, His worke should be done first; and so like wise and considering Men, they fill to Gods worke, *ranne* as fast to His House, as before to their owne. This the Lord tooke very kindly, as His manner is, and ordered it so (that is His manner too, for His vrrath is quickly appeased, when He sees Men but look *STEDFASTLY* to Him and His House) that their own house should not fare the worse; they should sensibly see now a strange alteration in things, as a *SWORD* and a *DROUGHT* before upon every thing: so now a *BLESSING*; a *shewer of BLESSINGS*. Y^es, but they must wait for it; No, no waiting now. Behold *presently* a *shewer of blessings*, that Gods people may for after times, *lift up their feet in Gods way*, observe good order and method there, still to begin with God and Temple-work, call it what you will, *Religion* if you please; *From this Day that the Foundation of the Lords Temple was layed CONSIDER IT*. What must they consider? It followes, *FROM THIS DAY WILL I BLESSE YOU*; from that moment of time when they minded Gods worke to doe it, *I WILL BLESSE YOU* saith the LORD.

If ever GOD made good this Scripture to His people in after ages, then now He hath fulfil'd it even in our days: Every man can make application, for *from this Day the Lord hath blessed you*, you must prosper now and doe exploits, for you goe on now in the strength of a *COVENANT*, and in the strength of the prayers of all those that

that are in *Covenant* with you, and that is an *ALMIGHTIE* strength.

You have given forth your *MALE*, the *first Borne* of your strength to manage the great things of *HEAVEN*: assuredly from this Day the Lord hath blessed you.

You have found wherein the strength and spirits of the business lieth now; these are contained in *Religion*, very efficacious in workings and a mighty binder, as was said; ye have bound your selves to God, and God to you; now ye shall go on as valiant men in the strength of God, and with His increase and blessing. "Though you should beate, in after time, the multitude of many people", which make "a noyse like the Seas, and a rushing like the rushing of mighty waters." Then shall ye see also, that God will rebuke them, and they "shall flee farre off, and shall be chased as the chaffe of the Mountains before the winde, and like a rowling thing before the whirle-winde, &c." For it followes, but I forbear, for I must keepe my selfe within the bounds of this *WONDERFULL YEARE*. This is but to shew, that you have chosen a way to walk-in, and a rule to walke by called the *WAY of HOLINESSSE* (the Lord keepe you in it, and to it;) it is a cleare, an holy, a free, an unerring way, *The way saving men, though FOOLES; shall not erre therein.* Ye may fall into the straits there (as was said) ye may be troubled on every side, yet not distressed, perplexed ye may be, but not in despaire, as you reade; ye may meet with a Lyon in that way; persecuted ye may be, but ye shall not be forsaken: The Lord whose ye are, and whom ye serve, and have engaged your hearts so to doe, (the greatest security that Earth or Heaven can give, is yours now) will carry you through all (His *NAME*, His *GLORY* is engaged too) and make ye more than Conquerours at the last. But for the present, we are to Record yet farther, what *GOD* hath wrought by you, or what you have wrought with *GOD* this Day, where you will see and take good notice what an easie *paste* or *slide* you had unto businessse, as they have, whom God will lead and prosper (from this very Day the Lord did bless you) Take a short view of the works in the same order they were done, so the Church will render you an account, and an acknowledgement together, very short in these particulars.

¶ 8.

Then, from that Day, ye marched valiantly, ye trod down strength, ye had Dominion over the Mighty; ye troubled the Troublers, and the Destroyer was destroyed. Then no power of the adversary could withstand you from that Day.

¶ 9.

Then, from that Day, ye found out the treacherous Priests and their Babylonish

2 Esai. 17. 17, 18.

b Esai. 35.

c 2 Cor. 4. 8.

d Ind. 5.

h Hol. 14.

i Eſa. 51. 10.

k Eſa. 39.

l Eſa. 39. 19.

m Eſa. 39. 16.
Pſal. Cal. 14. 16.

n Zach. 11.

Babylonish garments; then you were to the poore Ministers, as your good God before you; you *took off the yoke on their jaws*, and to the people, you *laid meat unto them*ⁿ. Then you pursued your Adversaries to their strong-holds, and you beat them there with their owne weapons: Indeed their owne weapons, weapons of unrighteousnesse, were as *Goliath's* Sword to the *Giants* of the Earth, as M. *Deering* called them long agoe, who searched the Scripture whether things were so, and would take payson from no mans hand. Ye found these men overcome to your hand, bound fast with the cords of their owne sinne, as *a wild Bull in a Net* (the Lord give them to feele it for their good) full of the fury of the LORD, the Rebuke of Thy GOD^l.

Then, from that Day, ye proceeded against them and their Courts, so that the Church may reade her Deliverance, now in that which the Lord wrought for her people in dayes of old. "So the terrible one is brought to naught^k, and the Scornor is consumed, and all that watch for iniquity, and they that made a man an offender for a word, and laid a snare for him that reproveth in the Gate, and turned aside the just for a thing of nought, all these are cut-off; for where is the fury of the oppressours? and the jurisdiction of their Courts, where is it? She remembers this with all thankfulnessse and she remembers you in all earnestnesse before the high Throne, as was said before, for she can reade on; Now the meeke shall increase their joy in the Lord, and the poore among men shall rejoyce in the Holy One of Israel: for how you eased the *Charibers* shoulders, and cheered her heart, when you tooke off these yokes, the two *inspiring Oarbs* and *bloody Courts*, she and you know very well: and she acceptes with all thankfulnessse, but she gives glory to her God.

¶ 10.

Then, from that Day, you could trace the footings in the dark; the turnings and windings of the crooked Serpent in his crooked pathes; Then the Lord made darknesse light before you, and crooked things straight. Then you had discoveries upon discoveries, for what a discovering God have you! How easily did He defeat His enemies! Their turning of things upside downe, He esteemes as the *Potters clay*, for He turned them and their worke upside downe, as easily as the Maid doth the Dish, which she vvipes, or the Potter the clay vessell he frames^m.

¶ 11.

Then you quenched the *SONNES* of the *COALE*; and though they sparkled in your face, yet they could not kindle: notwithstanding the wrestling of the Adversary, you held and maintained the staffe of *BEAUTY* and of *BANDS*ⁿ, and so made firme the
Bro-

Brotherhood betwene Jacob and Israel. And it was like the making of swaine one, so making peace; as the causing the envy of EPHRAIM to cease, and the cutting-off the Adversaries of JUDAH: Ephraim shall not envy Judah, and Judah shall not vex Ephraim, but they shall be as one stick in the hand, that so with united force, they may fly upon the shoulders of the Philistines. I will say no more of it here (for it fills a volume) But according to this time it shall be said of Jacob and of Israel, **WHAT HATH GOD WROUGHT?**

a Ephel. 15.
b Hia. 11.

c Ezek. 37. 19.

Num. 31. 23.

In all this last mentioned, the Church turnes to her God, renders praise and glory to Him, for he only workes wonders. She will ascribe all to her God, so the Church may doe, and yet make all due acknowledgement to man, whom the Lord is pleased to honour as an instrument. Man stood in the GAP, and he shall be called, **THE REPAIRER OF THE BREACH**, but God made it up, even by His owne Right-hand, for it was great as the Sea. Hee did it who hath taken the wicked in their owne Snare; consumed them with their owne breath; swallowed them up with their owne lips; fallen upon them with their owne tongues; bound them fast with their owne cords, **HIGGAION SE-LAH**, a matter **HIGHTLY** to be considered on. Therefore with your good leave, the Church ascribes all to her good God, **Blessing, Honour, Power, Wisdome, Thanks**, all the glory unto Him, that sitteth upon the Throne, and unto the Lambe for ever and ever. And the Church makes account that so yee will doe also; yee doe call this yeare and your Court **BAAL-PERAZIM**, for at this time, the Lord smote His enemies there, and hath broken forth upon them before you as the **BREACH** of **WATERS**; Therefore ye call this yeare and that place **BAAL-PERAZIM**, giving glory to the Lord, for **HE IS WORTHY**.

Ela. 38. 32.

d Ps. 91. 6.
Rem. meditantium
Jurnal.

e 2 Sam. 5. 20.

A Transition to the next Session.

THUS I have made as short a collection, and given-in as briefe a Catalogue, as I could, of Gods dealings, His wonderfull Administrations, His strange dispensations of *Wisdome* and *Providence* towards His Church this yeare so full of *Grace* and *Power*; all these contracted here into as narrow a roome as possibly might be, considering how comprehensive some of the Heads were; else where I have given them more enlargement; but I looke and heartily expect, that my paines will be prevented by some others pen, that hath more leisure, and a larger portion of gifts and abilities for the completing such a *History*, which so much advanceth the Name of God; and the hope of *Israel* in the time of His distractions: The Remembrance of what God hath wrought this former yeare,

N

will

a Deu. 7. 18.

vwill be to the Church in after times, and in all her fainting fits, as vve read^a, for the consolation is the same, and the gr and thereof the same: *Thou shalt not be affraid of them. Thou shalt WELL remember what the LORD thy GOD did unto PHARAOH*, the Pope and unto all his helpers. The, &c

b Mat. 10. 41.

Another great Worke you have wrought in the close of the year, concerning Gods immediate worship and service, which must be recorded in order, with reverence to the time, when these workes were done (I say, *workes*, for it is plurall, a comprehensive worke, and contains much:) Though it may suffice very well, that the Lord hath registred them, and will reward them. A Cup of cold water^b given to His Church, He will thinke upon and reward, for that is His minner; He will not be in arreare with any man, much lesse with His faithfull Servants; if He seemes to delay the time, or to forget, it is for your advantage, and that he may remember you in the fittest time, as in the case of Mordecai. A Cup of Water shall be remembered; how much more your labour of love, patience of hope, your workes of Faith, such vworkes vvhich you have done, and are written in the records of Heauen and Earth both, for they concerne His pleasant Sacrifices, vvhich He hath commanded, such as were in the dayes of old, and as in former years^c.

c Mal. 3. 4.

But before the Church can record all this, she must record with all thankfullness, what you have done for her Land, her people there, breaking our bands and taking-off our yokes also, and relieuing us from cruell Task-masters.

This the Church accepts alwayes in all thankfullness. But we account this rescuing us and the Law from out of the hand of cruell Lords, the chiefest among your many worthy deeds: being most taken with outward priuiledges, and so vve may prosper in the vworld, vve care not how our soules prosper: such our teaching is, and so blind our guides are (for the most part) vvhich vwill be considered as vve passion. For after vve have rendered our heartiest thanks to you, for relieuing us from under those hands, The Church will reason out the case with the Judges, will point to the root of our evils, then she will shew us a more excellent way.

SECT. V.

No oppression to the oppression of a Ruler or Judge offering violence to the Law; We howled under that oppression; The Lord remembered us in our bondage, and sent us Saviours, who disburthened our Shoulder of our grievous pressures and oppressors.

THen (from that Day) you rescued a poore peeled people, from those that ate as *EVENING WOLVES*, Who are they? *c Zeph. 3.3.* The Prophet meane by an ordinarie figure, *WOLVES*, and we meane not the like but the same: for they *ravined the prey, they gnawed the very bones*; they devoured and consumed the *COMMON-WEALTH*; but to heighten their wickednesse, they first *KISSED* her *LIPS*, pretending the *PUBLICQUE GOOD*. These men of the Earth denied to free Subjects their *Catholicke*, that which is every free-mans birth-right; *Thales* we *add*, that which the child receives from his Father, though he be the youngest, and his Father the poorest. The Judges denied us this our proper inheritance; they imprisoned the freest thing, that is in all the world, and that which is most innocent. As the Bishops *Lorded* it over the King of the Church, offering violence to His Lawes: So these *Lorded* it over the *Catholicke Rule* of the *Common wealtb*; I had almost said, the most *Catholicke King* in the world; but we submit here, for we are not learned; we thinke that the facted Scripture saith as much, *That the Law is the highest power on earth.* And we remember well that a mighty *En percur* tells us, that the *LAW* was his *MASTER*; The *LAW IS EVERY MANS MASTER*, said he, then he could not exempt himselfe from out of that universality; it was his *MASTER* too. This *Catholicke Master* was trod under foot by it's *Servants*, so we thinke Judges are called. And then all falls to the ground and is tied under foot, when the *Master* is under t, when the *Servant* is on Horse-backe and rideth his *Master*, then he oppresseth very sore, as we reade, *He oppresseth the poore like a sweeping raine that leaveth no food.* Then we lay like the *Hebrewes* oppressed by the *Philistines*, in our holes, brought very low, downe to the ground, and our speech scarce whispered out of the dust. Complaints were vaine and to no purpose, or made our burthen heavier; for the *Servant* was the *Master*, and what pleased him was the *Law*: So they turned judgement into gall, and the fruit of Righteousnesse into Hewlocke. Then we were afflicted indeed, fleeced and peeled; the flesh was torne from the bone; and then we howled. Nay, the oppression

Kathol. 1207.
1 Pet. 19.

Rom. 13.

d Mar. Anul. An.
100. Media. 25.
Pag. 71.

e Servientes ad legem fortificati.
12. ubi sequens stat cum principaliter non servient. Salu.
2 Pro 18. 3.
3 Sam. 14. 11.

h Amo. 6. 18.

g Eccles. 7. 3.

h Mal. 3. 15.

i Hab. 1. 14.

k Neh. 5. 5.

was so heavy, that some of us were madd (oppression makes wise men so;) and we spake as madd men, so unadvisedly with our lips, accounting the proud happy, for they that vvorke wickedness were set-up, and they that tempted God were even delivered^d, and we were made as the little fishes, as the creeping things that have no RULER over them^d. But notwithstanding we provoked Him so, the Lord looked downe from Heaven, saw our burthens, and that they were very sore, sent Saviours unto us, blessed be His Name, and blessed be ye in the Name of the Lord. We might complain now and be heard, and complaine we did as an oppressed people before us. *Our flesh is as the flesh of our Judges and Rulers just the same; theirs no better, ours no worse: Our children as their children, not so gay, but as good, and as free borne as theirs: And we are brought into bondage, our sonnes and our daughters, to be servants to them, who professe themselves to be servants to the Law.* But these Servants over-ruled their MASTER, and so enthralled us: And when you heard this cry and these words, you were very angry (for the whole body was pinched where there was quicke flesh) Then you consulted with your selves, and rebuked the Judges and the Rulers who dealt so treacherously, so like evening Wolves ravening the pray; And you disburdened the Common-wealth of her pressures (too many to reckon, and) grievous oppressours (as the Squire of the Body, still attending such Judges) a company of sharks, proging fellows, pests, vipers, grievous vermine, worse then the Egyptian frogs, which devoured every greene thing: You eased the Land of those Adversaries; abominable filth is cast into their faces; their names rot and their arme is withered. And this is all which ye have done, terrible things which we looked not for. We doe not diminish one grain, we thinke it very much which you have done, though we out-runne you in our expectation. But we must give great bodies leave to move slowly, (they meet with many rubbs in the way) to deliberate long upon the case, where it reacheth to the precious life of a man; when that thred is cut, life runnes out from a bottome that hath no end. Wee are pretty well satisfied in this, that we are rescued and taken as a prey out of their teeth. We would have the Law-bone broken too; wee sometimes, and not in our haste, that they vwho so troubled us, offered such violence to the Lawes of God and man, were cut-off. Indeed we cannot thinke our selves secure, while they are, and are not made examples, though one is fled, and another is fast by the heeles, and all are put to shame, being pointed at with the finger, *These are they, more unrighteous then was the unjust Judge. For though he feared not God, nor regarded man, yet he was gained with importunity, to doe right. These not so, The HOWLING of the widow and TEARES of her Orphanes, These they regard not, no not these: the Lord grant they may know all this for their good,* and

and he confounded and turne unto the Lord before the first borne of Death^d, some strange judgement consumes their strength, and the curse that is written fall upon them^d. Job 1. 13.

¶ 1.

The Church argueth the case with the Iudger, bids them marke the old way which wicked men have trodden; adviseth them to an humble confession of their fault, and to leave proud Apologies, for there the Law leaves them, and is cleare against them.

Zophar spake well, though he applyed it ill, Knowest thou not this of old, since man was placed upon Earth, that THE TRIUMPHING OF THE WICKED IS SHORT. So Elephas a little after^t, Hast thou marked the old way, which wicked men have trodden? WHOSE FOUNDATION WAS OVERTLOWNE WITH A FLOOD.

Job 12. 4, 5.
13. 13, 16.

The Church applies all this right, even to the Judges, and would have them apply it so too, for they are able. Surely they can looke backe and enquire of the dayes of old, which will tell them, that their Fathers in whose steps they trod, consulted shame to their houses: Because of Mens blood and for the violence of the Land^s, shame devoured the labours of their Fathers^b. The stone cryed out of the Wall and the Beame out of the Timber answered it; was to him that buildeth a House with blood and establisheth it with iniquitie; And so it was and is, for these houses are consumed away by the heate of Gods displeasure, as if they had been made, as we read some houses are in *Gotland*, of *SNOW*^h.

Exod. 22. 1, 2.
24.
Hib. 2.

1st. 2.

The Lord grant they may consider this, and trust to their Repentance, and free acknowledgement of their crimes to that *BLOOD* above all which yet speaketh, rather then to their Apologies, which some thinke, and all say, are smooth and plausible. A *SAGE* of their owne is cleare against them. Thus the Lord Cooke speaks, where he speakes as we may understand him, *Latine* and *English* both, and full to this purpose, for I may not hit of his words, being long since I read them. "The Law is cleare for free Subjects in point of *Priviledge* and *property*, if the Client through ignorance, and the Lawyer through willfullnesse, doe not darken it. The Law shewes a way very discernable to a cleared sight, betwixt *Mine* and *Thine*. If the Lawyer be at a fault here, surely there is dust cast into his eyes, and he deales treacherously, because he will doe so, not because he wants wit or knowledge, but because he is subtle and wicked; for he goes by the clearest Lights (not single but plurall) that any Science in the world hath, the light of Nature and of Reason and of conscience, all three;

1 O Lam de ric
Gen. 22. 13, 14.
Ch. 23.

13 Cor. 13 8.

Esa. 59. 14

ver. 16, 17.
28.

"Therefore the Sage concludes, *A knowing Lawyer* (whom wee commonly call *good*) *must necessarily be a good man*, or *&c.* the *Contrary*, as the Country man calls him who calls a *Spade*, a *Spade*. And the best excuse he can make, why he dealt *contrary* must be his *fear*; that made him clash against the Law, *fear* of present drowning, if he did not swim with the stream; and not ignorance of the Law. But here also our *Chronicles* gives us a famous example of a good Judge, and a good man, Sir John Markham by name, (late times yeeld us one or two more) King Edward the 4. *outed* him his place. But the *valiant Knight*, *valiant* for the Truth, no Judge thereof now) gloried in this (as well he might) that *Though the King could make him NO JUDGE, he could not make him a DISHONEST MAN, He could doe nothing against the Truth, but for the Truth*, notwithstanding all provocations and *forcing* to the contrary. Our Judges (the worst part of them) cleane *contrary*, *nothing for the Truth, but against the Truth*, nor were they so much forced, as they used *forcing*. Then *Judgment was turned away backward, and Justice stood as farre offe for Truth sell in the street, and equity could not enter, &c.* For it followed just so. Therefore Gods Arme brought *Salvations*, He put on the garment of vengeance for cloathing, and was clad with *zeale as a cloake*. According to their deeds, He did repay *jury to His Adversaries*, recompense to His enemies.

Thus the Lord did for a *peeled* people, that we might set *OUR HOPE* in Him, and not forget His *workes*. But behold we are turned backe, we are not stedfast. This is the Truth which appeareth thus.

¶ 2

We mind our Covenant no further then as it may be a Covenant of Salt, to assure us our outward Priviledges for ever. That's our great errour; the Church confutes it, and instructs us to Discretion.

WEE are not stedfast in the Covenant farther then it concerns our private wealth: so far we will hold-fast to it, as it doth maintain our outward Rights.

We are resolved upon the Question, and let us now be begged for fooles or madd men, if we doe not by all lawfull meanes, maintaine the peace of our King, His Crowne and Dignity; and the Priviledges of Parliameat: for herein (we must have a principle of profit to carry us) the Rights and Liberties of the *Subject* are maintained. Vowes are upon Him and Them; the *Oath* of God is betwixt us; the strongest engagement that can be to maintaine the *LAW*, and then the *Law* will maintaine us, and all the fore-mentioned. And that is all we looke after. We consider not how *spirituall* strengthen *Politickes*, that both King and Kingdome are established.

lished by Righteousnesse. Therefore the Church mindeth us of a great principle of State government which is this, "That true Religion and Godlinesse is the root of all true virtue, and the stay of all well ordered Common-weales: And to keepe the true Religion pure and unstained, ought to be the highest of all cares appertaining to publicke Regiments, and the peace thereof. Did not thy Father Ioshiah doe judgement and justice, and it was well with him¹. While he was yet young, he began to seeke after the God of his faither, and to purge Iudah and Ierusalem². And there was never any King before him or since, that hve self desired, or dyed so lamented, No nor one. But his son Iehoiakim not so; His Eyes and his Heart were for oppression, and for violence to doe it³; therefore he was buried with the buriall of an Ass; they lamented not for him, saying, *AH LORD, or AH IS GLORY*: But what is this to the people? much every way, as what concerned the *HEAD* then, concernes the *BODY* now, because of that synpathy, and nearest Relation betwixt them: and what concernes the *BEE* concernes the *BEEHIVE*, and what doth good or hurt to the one, doth the very same to both. Therefore this is added; *They then and They onely doe seele the weight of Duty towards their Prince and Country; they know the just bounds of observation towards both, who can, in a gracious freedom of Spirit, arising from Their innocency and independancy (except on the living God) stand out, notwithstanding all shocks, against all corruptions in Doctrine and manners, having a tender sense of both, that there be no corruption in either: And so doe wish from an entire and ingenious heart, O KING LIVE FOR EVER.* It is not the strength of all united hands, that can set the Crowne fast upon a Kings head: nor the policy of as many heads can make it flourish there: nor can all the Arme of flesh put out to it's utmost strength confirme to us our Liberties, and establish the Right of Subjects: No, but it is *RELIGION* kept in it's purity; Justice, maintained in it's integrity; obedience (more beautifying then a Crowne) performed to Gods command in sincerity; This will doe it, even all the fore-mentioned. And we are convinced hereof by a common light, and naturall principles; and can conclude therefrom, when we are our selves, that we should give out our strength and be most active for the first and last thing in the *PROTESTATION*; To maintaine *RELIGION* in it's purity, and the *BROTHERHOOD* in Sincerity; for therein are contained the very strength and spirits of the Covenant, as hath been said, and cannot be so often thought upon.

But now what blunts the edge of our indeavours and affections this way, comes now seriously to be considered on.

¶ 3.

Our Priests, who pretend to lead us, mislead us destroying all that the Church doth for our building up, to the subverting of our soules, and the putting out of a common light, by their common and unclean conversation. The Church points us to a more excellent way.

E 2 Pet. 9.

a See Hist. of the
Council of Trevis.
2. p. 252. & p. 216.
Non magis depul-
cento grege cogi
tam quam fater de
aranda. Pastors
now a dayes, the
worst part of the
think no more of
feeding the flock,
then a Cobler do's
of the plough.
Cal Ins. 4. cap. 5.
Sect. 12, 13.
b 1er 4. 31.
c Facile est quic-
quid in presens
seculo nocet: illud
grave, illud perni-
ciosum quod in a-
ternitate iugula-
bit. Salv. de Eccl.
Cath. 2. q. 10.

WE are naturally blind, and cannot see farre off^s. We are not instructed to discretion; not so discerning, as to approve the things that are excellent, much lesse to contend for them. And a great cause hereof is, (we are naturally stupid and blind, a spirit of infirmity naturally boweth downe; but I say a chief cause is) without us, in our guides and leaders, for the most part blind, and yet they leade us. Many of them preach once in a Yeare, perhaps some of them once a Moneth, and not a sound word of Doctrine then comes from them, but their **TEXT**. Their practise is as bad, it corrupts like a canker: We observe that, and nothing else, we see they oversee nothing amongst us with any care or diligence, but their **Easter-booke**, and their **Tythes** all the yeare after. That hath been the complaint against **Bishops** from Dayes of old to this present Day^e. And if our **SEERS** doe so, we think and are perswaded we may do so too, mind Earth and do well enough for Heaven, for they do so, and yet they know better and see farther then wee can see, for they are called **Seers**. The Lord unscale their eyes, and unvaile their hearts, and deliver His people from these **murderers**, because of whom the Churches soul is wearied^b. The Lord stirre up your hearts to pity the Countreyes round about yet more. For vve are in a sad condition if we saw it. Our Teachers are as you heare, and the People content to have it so. Truly had not the Oppressor touched us in that we make our god, outward profits and Priviledges, vve should never have complained: what violence the Priests had done to the Law of God, to the House of God, to His worship there, we regarded not: but what violence the Judges did to the Laws of Man, that we regarded, and then vve could howle.

Truly we mind not what **hands** you have broke; nor what **poaster** you have taken off the necks of Ministers; Nor that you have advanced the Scepter of the Lord Christ; and that worship which is according to the Rule and mind of God; these things we mind not, No nor that you have troubled the troublers, the **Achaars**. That you have searched their Tents, and found out the **Babylonish** garments; We regard these things no more then **Gallio** did the beating of **Softhearts**: for so we are instructed; Our Prophets, for the most part, **prophesie** to us of wine and strong drinke, which pleaseth the sense well, and our walking is thereafter, we regard only our Oyle and Wine.

And yet upon sadder thoughts, v when we think as men, vve are halfe convinced,

convinced; That this our walking is not right; That rivers of Oyle and wine (i.e.) the marrow, and fatnesse, and fullnesse of the world is but emptinesse, and will not satisfie: All this reacheth but to the body, no farther; and will leave us, or vve them on this side the grave. We can consider sometimes that vve have a *Spirit* within us (which is called the soule) a vast, large and capacious thing: It can measure and graspe all the fore-ment-oned, all the things in the world; and, when all is done, find but an emptinesse in all. We are able to consider, That the world cannot satisfie this soule, no more then can the *East-wind* the stomach. It is Heaven and the great things there, which can satisfie this great capacity, which can vviden and stretch forth it selfe like the Heavens. The soule may goe from creature to creature, as the *Bee* from flower to flower, and be as restless still, and as unquiet in its motion, as is the *needle*, (not pointed right) and so must be, till it be pointed stedfast to Heaven.

All this vve can consider, and, upon due consideration, approve the things that are excellent. But then we behold our *Priests*, and are quite off againe, seeing them walke like men, nay many of them more like beasts. I would rather my tongue were *silent in darknes*, then it should cast a note of contempt upon outward civility. These have not so much, but, as beasts, could they phancy happines, would place it in fat pastures, and sweet waters so do these droves and herds of men. This is a mighty snare unto us, lead not so much by rule as by example: We consider not what ought to be done, but what is done by our betters, and thereafter we practise as our leaders do, as if what they did were well done; and, as if outward things could inwardly satisfie. This digression is necessary, declaring how our minds stand: Now I must shew, That the Church is of another mind, and so make way to the scope.

**Persuader lingua
inbet ossa, Athan.
ad Monachos.
The Tongue per-
suades, the life
commands.*

¶ 4.

The Church desires to prosper as her soul may prosper; contends for the advancing of Christs Kingdom; prefers inward enlargements before outward priviledges.

ESAIES ENOUGH^a will not content the Church, though that be much or a great deale. **JACOBS ENOUGH^b** only contents her, which inwardly satisfies and fills up the vast capacity of the soule, **THIS GOD** alone doth, Who is **JACOBS ENOUGH**, for **HE** is **ALL**.

The Churches Sons and Daughters looke after those things, which may further them in their way Heaven-ward: such things as will make their soules to prosper are to their mind and heart. They looke after spirituall enlargements, they would have their Lord Christ to be highly advanced in the world; It would rejoyce them at the heart to see His Sanctuaries kept cleane; all filthinesse removed thence, and those that attend His services there to be purified and Holy ones, That their Lord might see no uncleane thing there which might cause Him to turne away from them, and turne His back upon His Sanctuaries,

O

The

*a Gen. 33.9.
Gen. 6.
b Gen. 33.9. 10*

Mal. 1. 1.
v. 4.

The summe of their desires is; *That they may offer to the Lord an offering in Righteousnesse. Then shall their offerings be pleasant unto the Lord, as in the Dayes of old, and as in former Yeares.* The Church Remembers what you have done to promote these services so pleasant to the Lord, and she must referre it to a speciall *bread* of Praise and Thank-giving.



CHAP. X.

It is ordered that neither the *Table* of the Lord, nor His *Name* be Idolized; nor His *Day* prophaned; nor *Prayers* restrained; All this the Church Records with all Thankfullnesse; The Time also when this was done: and She sets her *hope in God* for after Time, therefore She gives her selfe to Prayer.

SECT. I.

The Name restored; Idols and Idoll Priests Cast-out; The bold Chancellor rebuked; the Lords Day rescued from those that offered violence therunto.



Blessed be ye of the Lord; you will have things called by their Name; Cringing and bowing, flat Idolatry; The Table of the LORD, a *Table*; And His *Name* ye will not suffer to be made an *Idoll* neither; nor His *Day* prophaned; nor would you restraints prayer; for, next to her Lord Christ, it is the life of her soule, and more precious then the breath in her Nostrills. She will speake of these in order, and to your everlasting praise.

¶ 1.

The Church accounts of but one feast during her weazy Pilgrimage here, and it is, That her Lord Christ is pleased to invite her unto, and make her partaker of at *His own Table*; where She beholds admirable things, an *unspeakeable gift*, which She cannot expresse, but there She sees...

sees her *Iesus*, Him, Whom her soule loveth, in Him and through Him exceeding riches of grace, abundant mercy, great love.

The Church is abundantly thankfull to you now; That you have referred to her the *Name*, and the use of That, whereat She doth communicate, and feast with her Lord: She may call it a *Table*, for so it is, and not an *Altar*, for that is a *hye*, an abomination, not to be once named in the Church of God, who hath but *one Altar*, as She hath but *one Priest*.

¶ 2.

The Church hath more thanks to give you before She can leave the *Table*; That you have rebuked the bold Chancellor, his *turning of things upside downe*, which you esteemed as the *Potters clay*: Let him order things at his own *Table*, he had no more to doe in Church-vvork, then *Vppiah* had to meddle with the *Priests office*: Therefore the Lord going along vvith you, hath set a note of disgrace upon him (so notoriously transgressing the bounds of his office, the *patient* whereof he hath quite lost, or willingly laid aside) as manifest, as was the *Leprosy* rising in the forehead. Blessed be ye of the Lord, that ye have so rebuked him, and the vile *Priest* also, who would make an *Idoll* of his Lords *Name*; That *WONDERFULL NAME*, making one *letter* in that *Name*, more excellent and honourable then another, whereas every *letter* there is *WONDERFULL*, and infinitely glorious: but so he did *Idolize* that *Name* there, and every where, bowvng the knee at the hearing of it, and, in the meane Time, mocking Him to His face. The Church thanks you for this, and that you remembered also that which was an offence, and grief of heart.

¶ 3.

The *INCLOSURE*, the *Rail* there, for vvhy should the *Priests*, now the vaile of the Temple is rent, make the *Chancel*, as the *HOLY of HOLTES*, so making a difference in places, vvhere God makes none; or vvhy should he stand alone there, so like a sacrificing *Priest*, as if the *guift* he were to distribute there, were not common to all believers? Now the Lord Christ is as a *fountaine opened to the house of Judah*, the Church. She is indeed a *garden inclosed*, a *spring shut up*, a *fountaine sealed*; "Because the Church is separated for her Lords use: and all her fruit, as from Him, so all re-
served for Him: What her Lord Christ is, what He hath, all is for
His beloved; Therefore she is peculiarly His, all she is, and all
she doth. But her beloved is a *common good* to the whole Church,
to every part and member of the same: The poorest, weakest person,
hath the same right and interest in Him, the same access to Him, as
the strongest Christian hath; even as a beggar pleades the same interest
to the Sun-shine, and a common fountaine, as a King doth; for

b Cant. 4. 12.

Optima fide castum
conseruas ut
tuo fructum
gro. lun.

O 2

God

God hath made these things common. Blessed be yee that you have broken down the *Railles* there, and throw-down those *Mock-gods*, which did serve the *Heathen*, in those dark times, to keep their gardens, and drive away the *Crowes*; and may yet serve some to make sport with, who in the *Sun-shine* (their tender yeares will excuse them) doe ride upon a long reed and play with *Rattles*. These *dung-hill* gods ascending out of the earth, you have *ordered* to be cast out to their place; And some of the *Priests* you have *whipped-out* too, more polluting the Temple then ever did the *buyers* and *sellers* there. The Church accepts all this with all thankfullnesse, and waites the time when you must doe more, even avenge her of such *Adversaries* as these; who have not only done as above-said, but forced the *prophanation* of her *Lords Day* after an unheard of and heathenish manner, Surely this bold and daring sin hath filled up their *measures* brimfull, so as wrath is running over now, and bearing them down as a mighty steame. And this the Church remembers often, the more to enlarge and heighten her spirit in thanksgiving and praise.

¶ 4.

That seeing she hath but one Day in seven, her *Lords Day* therefore most *honourable*, her *soules Day*, therein she hath sweete communion with her *Lord*, and finds rest to her soule; Her *market-Day*, then she layes in her provision, expecting to live comfortably upon her gatherings all the weeke following: Seeing, I say, she hath but one day, she is dainty and curious thereof: zealous according to knowledge, and religiously covetous, she would not have a minute of that sacred time wasted. And now that you have rebuked the vile *Priests* and their brutish people, for their horrible *prophanation* of this Day, she accepts this with all thankfullnesse. Surely the Day when you did this, and the place where you did it, shall be called *GILGALL*, for then and there you *rouled away the reproach of Egypt*. This she accepts alwaies with all thankfullnesse, but more abundantly, if more can be, would she be enlarged for that which followes.

Isa. 50.

S I C K.

SECT. II.

*The Churches Prayers, pretious and prevailing; Shee
entreates shee may speake for her selfe, or
chuse her spoakes-man.*

THAT you have regarded the breath of her nostrills, and the life of her soule, She doth professe unto you in the presence of her God, that she hath but one meanes, in her absence from Him, whereby to seeke His face; To know His mind concerning her, and her conversation here below: But one means to carry up all her waits, and to bring down all her blessings: for she accounts nothing a blessing which is not gained by Prayer; and shee writes upon every thing she receives, *ASKT OF GOD*: But one meanes to hide her selfe in the clefts of the rock, till the indignation be over: For, when the Lord shall shut the Heaven, and open His Armory against the earth, a 16. 30. 35 bringing forth all the weapons of His indignation: Then hath she but one meanes, one *shift* (but as one said, its *in uen a greate one*, and a sure one) *HE A R E T H O U I N H E A V E N T H Y D W E L L I N G P L A C E, A N D F O R G I V E A N D D O E.* This is all her refuge, *SUPPLICATIONS TO HER GOD.*

The Church hath much to say at this point; But she humbly thanks you; that you did not thinke it fit to bind her strictly, in her Publike Assemblies, to formes of others making: Alas they cannot reach her waits, nor the boosome of her God. The heart knowes its own bitterneffe, and can best indite her own sorrowes, and make them known unto her God. But yet the Church will not prescribe heere, only she hopes you vwill consider, how shee hath been dealt with very lately, when a stout Prelate was so daring as to prescribe her a prayer, and then cheate the world with her Name, *The Churches Prayer*, when indeed it was *Lincolns Prayer*, so the prayers have been all this Time, some private mens deuotions, and then called the *Prayers of the Church*. But had this beene all, she had held her peace. Behold how her Adversary like an imperious *WHORISH WOMAN* hath dealt with her these last yeares, which surely her Lord will take as a *FORCING* His *QUEENE before His Fate*; It is notoriously known, that the Adversary hath, by his prescribed formes, compelled her to blaspheme the Name of her God, and her own Name; to curse her best friends, and to blasse her worst enemies. In consideration of the premises, she conceives great hope, that, if you allow not her children to chouse their speakers, yet to

allow of your choise, such an one, who is sincerely honest, understands their case, the weight of his office, and is sufficient to be their mouth to their LORD, and to make knowne His meaning to them.

The Church is content, that if you shall well consider her Negotiations, you will find them weigh more upon the ballance, then those concerning the greatest Prince in the world; and yet she will take the grant of this her request, as a speciall favour and grace from you, though not only a Prince, but inferiour persons will challenge so much as their proper Right.

But she referres her suites to the Closter, she is now giving in the tribute of thanks and praise: and she blesteth God and thanks you with all her heart, for all the labour of Love, worke of Faith, Patience of Hope towards her Sonnes and Daughters, that you have brought them so farre, even *HITHERTO*; she sets a marke upon it, for it requires speciall observation.

SECT. III.

The ninth of September, a notable Day, to be written and to be named both; written, because, on that Day, an unrighteous Decree, To establish a Service odious to God (one of their own being Judge) was made Null and of none effect: Named, as in Dayes of old for the same Reason.

Here I have concluded the year almost in the middest of a Month; I could not else have given up the full tale of wonder. It was necessary I should goe to the ninth of that Month, so farre, that it might the more fully appeare, how farre the Lord hath brought His Church working wonderfully for His people. That Day the Worthies adjourned their Court for five weekes, that so they might look over their private interests, and then returne againe well refreshed for the Common-weale, and Gods worke, vvhich that Day, late at evening, had a notable close.

The Church seemes to heare a voyce now, as one of her Sonnes once did, comming to her eares with a double charge, *Some of man write the name of the Day, even of THIS SAME DAY*. And the Spirit suggests unto her the same Reason in effect, which He did to the Prophet for so doing. She remembreth well, some there were, who that same Day, would have established the Liturgie (as now it is)

is) with all it's faults, which all indifferent men doe find there not a few : and acknowledge it to be a Service, which God never commanded, neither ever came it into His Heart. He that pleads so hard for the *Liturgy* (as now it is, for it must be remembered still) the continuance and establishment of it in the Church ; even the same man tells us, it is a *SERVICE ODIOS TO HEAVEN*. Doth he so ? Truly, I thinke so, but judge you. No that you will not, you will say, for you are not a judge; let the learned give judgement in these matters, and let my spirit be subg & therunto. I confesse this is a point of wisdom and of modesty both. But I take judgement here in a vulgar construction, and so we may judge ; for the *care can try words*, as the *Mouth can taste Meats* *. I will then give you out his words by *tale*, for we find a pretty parcell of them together. Thus he saith first,

* Job 12. 11.

GOD WILL HAVE NO WORSHIP OF OUR DEVISING. Then God will not allow of all our *Liturgy*, for sure, there is something of mans devising therein, as no man vvill deny that is not all fore-head, and dares deny that Snow is white or fire will burne.

D. H. 6 Com. l. 2 p. 132

1. **WE MAY ONLY DOE, WHAT HE BIDS US,** Then we must worship the Father in *SPIRIT* and in *TRUTH*, for the *FATHER SEEKETH* such to worship *HIM*.

3. **NOT BID WHAT HE COMMANDS NOT.** Then the Curate must not bid Saints dayes to be kept holy ; for God commands them not. He commands His Day to be kept holy (which the bold Priests hath countermanded) and such dayes, vvhich are to the Church now, as dayes of *PURIM* vvere to the Church of old, *Dayes turned unto them from sorrow to joy and from mourning into a good Day* *. So also dayes of *Atonement*, *Fasting Dayes*, called also *Sabbath Dayes*.

Job 4. 23.

b. H. 9. 21.

2. The Bishop must not bid his Curate reade all the *Liturgy*, for then he will reade *Arch-Angels*, which he ought not to doe, for God commands him not to reade a lye, we never heard or read of that word plurall, but in the *Liturgy*.

4. **NEVER DID ANY TRUE PIETY ARISE OUT OF THE CORRUPT PUDDLE OF MANS BRAINE.** We believe it, and vvithall, that all is not true *Piety*, that is contained in the *Liturgy*; for the worst part of it (I heare the most part of it, nay, some say, all that is properly called the *Liturgy*) ariseth out of the corruptest fooke that is in the world, the Popes Masse-book, and that had it's originall spring out of mans brain.

5. **THAT SERVICE, WHICH FLOWES NOT FROM HEAVEN IS ODIOS TO HEAVEN.** Be it so, then *ODIOS* this Service must be for the Reason a-fore-said ; for the worst part of it flowes from the Priests mouth now, and

and he derives it, as was said from the most corrupt person and booke, the Pope and his Masse-booke.

The Church now makes no conclusions from the premisses against some set formes of *CONFESSION, THANKES, REQUEST.* It being the judgement of the gravest and most learned Divines, that such set-formes may be and must be. Indeed the Doctors words seeme at the first view, and more then seeme, if they be narrowly looked into, cleane against them, set Formes I meane. But the Church concludes nothing; No, she leaves all determinations and conclusions at the foot of her Lord, and of His Word; and under that authority, she concludes her soule: and she expects, That all her Sonnes vwill in their consultations, touching this great businesse, stand like the *statke* of a *Balance*, leaning to no side, neither to the right nor left, but just as the Churchs Standard, the *MIND* and *WILL OF GOD* expressed in the sacred Scripture, shall sway them just so.

But for this *Liturgie* so distracted, so mangled, so like *turne flesh*, so complying with the *Masse-booke* all along, and so filling up the houre, so as when the Minister hath ended his *Liturgie*, he thinks he hath done service enough to the Church, that part of the Day: For this *Liturgie* the Church thinks there can no sufficient reason be given for the continuance of it; and therefore her Sonnes and Daughters will write this Day, when the weak overcame the strong, and the fewest in number prevailed over the spirituall Lords; even that Day, the *NINTH OF SEPTEMBER*. And that we may let a fuller make yet upon that Day, the Church would have us note two *ACTS* of the *Spirituall Lords*, very notable both, and the consequence therefrom: The one bearing date from the 16. of January, 1640. and issued forth by bill the ninth of September following, for the seoffing this *Liturgie* by their last will and testament upon the Church, her sonnes and daughters for ever; wherein their spirits were so fervent that they were consumed in their owne fire. The other *Act*, bearing date the 29. of December, 1641. whereby they would have made void all that the Lords and Commons, (more spirituall then they) had done for the Church and Common-wealth. Presently after their former *Act*, so full of that, we sometimes call *Spirit*; This word *SPIRITUAL* was cast out of the bill; we might trade it there this once, and then no more for ever. By the first *Act* of Subscription, full of the same spirit also, their *LORDSHIPS* were cast out of the house and with their owne hands. Herein the *Revelation* of the Lord was wonderfull, how He meeted forth unto them the portion of their measures, because they forgot Him and trusted in false hood. But this belongs to the yeare following; we are to write this day, even this same Day the ninth of *SEPTEMBER*, for then the Church put in a *Caveat*, That the *Spirituall Lords* last *Will* and *Testaments* might prove null and of

of none effect. The Church must name that Day also, so she can and give it a very proper name, as once it was, when the Lord wrought wonderfully for His people. Thus we read, That the Lords of the *Philistines* came up against *Israel*, presently after *Israel* had poured out themselves before the Lord: Then *Israel* cryed unto the Lord and to their *Seer*, that hee would cry for them in the cares of the Lord: So he did, for he knew his duty, and he cryed so long till he got a great Thunder out of Heaven upon the *Philistines* and discomfited them; So they were smitten before *Israel*. 1 Sam 7. Wherewe note in passage, that *Samuel* is the man of warre, and his Lord the God of Hosts, all creatures serve Him, great and small, high and low, Fire and Haile, Snow and Vapours, stormy wind, which execute His Word. It was so here, The *Seer* hee b Pf. 147.3. prayes, offers Sacrifice, and then the Lord thundred.

And now that the Lord had made a Breach upon the enemy, *Israel* pursues them, and smote them untill they came unto *Bethcar*: Now the Prophet hath his mouth as wide opened in praise, as before in prayer; and not onely so, but he sets up a Monument to keepe in mind this admirable Deliverance; he tooke a stone setting it up, and called the name thereof, *EBEN-EZAR*, saying, *HITHERTO the Lord hath helped us*; His glory hath been a *REWARD* c Isa 58.1. *hitherto*.

This must be the Name of the Day, a good Day, and a good name *HITHERTO*. The Church commands her Sonnes and Daughters to set-up quickly this Monument to His praise, while the Mercy is fresh; for, as the Beale out of the hand, so Mercies slip out the mind; Wee have still need of Remembrancers and none like this: To remember this Day, and that *HITHERTO the Lord hath helped us*. But because this *HITHERTO* is counted by some a small Mercy, the Church will reason out the case with a bruitish people at this Standard, turning her selfe unto her Lord.

¶ 1.

A wonderfull mercy and must have everlasting praise, That the Lord hath brought his Church HITHERTO.

IS this the manner of Man, Lord God? I must answer, no; Kings of the Earth will not do so: If they be crossed, yea but a little, they will rage a Sam 7.19. very much, shew much wrath, they will be avenged, if they can, *even-fold*, yea *seventy-and-seven-fold*: Nay, we poore men, low creatures, worms of the Earth, cannot beare injury and wrong, our patience is tired-out presently, and we will be avenged; we will not stick to say in our haste, *vengeance is ours, we will repay*. Can two [Men] b Amos 3.3. walke together, except they be agreed? No, for they will flie one in the

P

the

the others face presently. There was a greete disagreement betwixt God and His people, even now at this time, yet, behold ! He and they walke together *HITHERTO*. We walked most contrary ; He not so ; but most comfortably with us *HITHERTO*. Wee maintained warre against God ; yet *HITHERTO*, God hath helped us. Wee thought He would have stirred up all His vwrath, and have confuted us utterly ; He stirred up all His howells, and so brought us *HITHERTO* ; for, as we reade, *He is God and not Man* *. But to put this mercy home, and to make it sinke down into our hearts, The Church tels us more :

* Hof. 11 2.

That, as this is not the *Manner of Man*, so, nor of God neither. The Lord hath wrought a new thing upon Earth, amongst us in our Land. It is not His *Manner* to use such patience towards such sinners as we are. He hath sworn in His vwrath against those, that have not provoked Him as we have done, and they are an astonishing example of Gods smoking vwrath at this Day, and written for our example, who come the nearest to that *Mother-Church* in our receipts and returnes, I meane in *mercies* and *favours*. But this example, though an astonishing one, is *farre off*, and we are, if not *blinde*, yet very *dimme-sighted* ; We cannot clearly see into a judgement so *farre off*, though it is at this Day, as that was *, for a signe conspicuous to every eye, as a *banner displayed*, or as *esquiers listed up* †.

† Numb. 16 10.
Excepsum omniū
oculis expōitum, ut
ad erectum fig-
num Trem.
d Esa 37-47, 18.

Consider we Gods dealing, His *Manner* towards His people nearer hand ; but first, His dealing towards us. We went on ve-ry frowardly, traversing our way. What did the Lord doe ? Did He deale frowardly too ? No, to the Admiration of Angels and men, He did as he said even then, He *HEALED* us ; He sent us Saviours, He did terrible things against the Adversary, which we looked not for ; He brought us *HITHERTO* : How farre ? I cannot tell that : Let it suffice to tell, farre beyond our *Prayers* and above our *Hopes* : so farre He brought us, as we can conclude it, but possible to an Almighty hand, to bring us so farre, *HITHERTO*. Is this His *manner* to deale so graciously with such presumptuous sinners as we are ? No, He did not deale so with *Ireland*, that Land lyeth under the displeasure of an angry God, full of the *furie of the Lord*, the *rebuke of thy God*. 'Tis not His *manner* neither to deale so with our *Sister-Churches*. O no ! The Lord hath brought them to an *HITHERTO* of judgements. I pray you, nay I charge you before the Lord ob-serve their *HITHERTO*, and our *HITHERTO*, compare them together, and then consider on it. I was saying, the Lord hath given the *dearely Beloved of His soule* (see how angry the Lord may be with His Beloved) into the hand of her enemies *. He hath brought His people in *Germany* to a *HITHERTO* of judgements, and how farre beyond this, we cannot tell. He be-

† Gen. 11 7.

gain.

gan with them twenty foure yeares agoe (thereabouts) He hath not ended with them **HITHERTO**, no not to this Day. The Sword is yet bathed in blood. **HITHERTO** the Enemy hath prevailed, and keeps the Sanctuary of the Lord in his possession. O set we up a Monument here for establishing the Memory of this Mercy, that God hath brought us **HITHERTO**. We profite **o** Lord God, we feele our selves over-charged with this mercy, that Thou hast brought us **HITHERTO**. Truth Lord, if Thou wilt bring us no further, no not one steppe, we doe indeed feare the reproach of Men, that Thy great Name may suffer; Their Manner is to open against Thee and to say as of old, **THOU ART NOT ABLE**. But we recover our selves again, and upon second thoughts we are pretty well perswaded; That thou canst worke out Thine owne glory in Thine owne wayes by us unsearchable and past finding out; And therefore **o** Lord God, we doe profite before the World, Angels and Men, That if Thou shouldst set up Thy Pillar here, and write upon it, Beyond this **HITHERTO**, this **PILLAR**, there remaineth no Mercy, not a jot which you or your children shall live to see, for you are a brutish sullen people, a crooked Generation, yet will not know, That I have sent you **SAVIOURS**; You fly from them as from Spoylers; You account **REFORMATION** a killing; and so you speake of it in my eares. Therefore he that is filthy, let him be filthy still. And for these Saviours I will take them away, or put a cloud over them, or an evil spirit into them, so as they shall carry you backe againe to the Egypt you mind so much and like so well (yet the utmost of all evil.) even to your pollutions, your **MIRE** and **VOMIT** where They found you.

If Thou shouldst say to us even so, and doe as Thou hast said, yet thy Servants can find in their hearts to give Thee evil-lusting praise for bringing us **SO FARRE**, and helping us **HITHERTO**; for to the Confusion of our face, and to the praise of Thy abundant Mercy be it spoken, that Thou hast much the same inditement against us, as of old against Thy Israel. We have dealt so and so, **TET THOU DESTROYEDST THE AMORITE BEFORE US**. Thou broughtst **US** also up from the Land of **Egypt**, **BUT**, &c. The same **YET** and the same **BUT**, thou hast against us, so as Thou art pressed under us as a Cart is pressed that is full of Sheafes &c. Therefore what though Thou wilt not doe this in our dayes, no nor in our childrens dayes, our eyes must not see such Salvations: What though, we a foolish and gain saying people, must by Thy appointment, goe to the place of silence, and our childrens faces also must be wrapt up within their mould, yet notwithstanding we can blesse Thee, we can praise Thee with o-

a Exa.

b Rev. 12. 12.

c Deut. 18. 68.

Iratum habemus
Iustitiam quod
casta Reformatio
ne assumus; sin
redierimus ad vo-
minum, quo furor
in nos exarscit,
Bright in Rev. 12.
12. v. 11.

Quid reliquum est
propter ultimum
supplicium, ubi
conclamata est om-
nis misericordia,
Bright in Rev. 12.
10.

d Amos 2. 9, 12.

pen Mouth and enlarged Hearts, for that Thou hast done before our eyes this last yeare ; and for those glorious promises, Thou hast made to *Thy Church* for a great while to come : Which we see (as in a Glasse clearly by that thou hast done this yeare) are now fullfilling. We can blesse Thee for all this, for *helping us thus farre*, for bringing us *HITHERTO* : How many of our Brethren, better then we, would have rejoyced to have seene such a day as this, and *EBEN-EZAR* that Name put upon it, That they might have seene the good of Thy chosen, have rejoyced in the gladnesse of Thy Nation, and glory vwith Thine Inheritance. But Thy pleasure was not so. Thou hast provided better things for them, where their sight is more cleared, their joy more refined, their glory more abundant, blessed be Thy Name. VVee blesse Thy great Name also, and we can almost say, *We have enough*, that Thou hast spared us to this Day, and brought us *HITHERTO*, so vvonderfully vvorking for us ; and *while wee have any BEING* it is the full purpose of our Hearts to praise Thy Name, and the Lord keepe it in the purpose of our hearts for ever *Amen* : For what are we, what are our persons or our Fathers House, *That Thou hast brought us HITHERTO*.

e Sam. 7. 18.

¶ 2

*The Church hath strong Consolations, because the LORD
hath spoken good words and comfortable tou-
ching her house for a great while to
come. She gives her self to Prayer.*

BUt yet, o Lord God, as thou hast commanded us to Record, to Praise, to Thanke Thee for Thy Mercies *HITHERTO*: So dost Thou take pleasure in those that hope in *THY MERCIE* for *after times*. Good Lord, what a good word is that! Thou takest pleasure in those that *HOPE* in Thy Mercies : This word is to Thy people sweeter then the Hony-combe ; They keepe it as a sweet Morfell under the tongue. Sith it pleaseth Thee so well, *They will hope in thy Mercie*, that they vvill. It is the manner of the Church, *I will looke unto the Lord, I will wait for the God of my Salvation, my God will beare me**. It is the Churches confidence, *Thou wilt beare*; But if thou seemest to slumber, she will waken Thee with Importunity ; she will give Thee no rest, her Soones and Daughters vvill be Thy Remembrancers, for they remember all that Thou hast done *HITHERTO* : *That they might set their hope in Thee for after times*. They doe, Lord, they doe, and they will give Thee no rest touching this thing, even that Thou wouldst goe with thy Church yet farther, even till the enemy be subdued, and come no more into the

SPC. 14. 11.

* Mic. 7. 9.

2 Pl. 7. 19.

the coast of *Israel* to destroy there. And they will trouble with their importunity, those thou hast sent to *heale* us when we thought there was no *remedy*, they shall have no rest neither (Thou lovest an humble violence) till they bring this people yet farther; if but to that place, where, though there will be weeds many, yet they shall not keepe downe the good Corne, though Bryers there be, yet they shall not choake it; nay, though Scorpions be there, yet they shall not sting in Thy holy Mountaine. Why, Lord God, as if this, which Thou hast done, were but a small thing, Thou hast promised to goe with Thy people yet a great way farther, for thou hast spoken good and comfortable words touching Thy Servants for a great while to come. Thou art beginning, we hope, and Thou wilt not goe backe with us till thou hast finished; we dare not make haste, for some faith we have concerning this, That Thou wilt hold *the same* in Thy Servants hand, till the *floore* be thoroughly purged, as becommeth a *floore on Earth*; that Thou wilt root out them, whom Thy right Hand never planted; set Thy face against them, who turned Their backs upon Thee, walking so contrary; That Thou wilt thrust out that, which thou never commandedst, nor ever came it into Thy heart; & Thy Servants thinke they have very strong arguments; when they can plead the case before thee with Thy owne. Thou hast said, *Every plant which my heavenly Father hath not planted shall be rooted up*; we know they have taken root, but not by Thee; and held possession, but not in right from Heaven: Wilt not Thou judge them O Lord God, and remove them from being Over-seers unto Thee? Thou hast broken downe what Thou didst build; and pluckt up what thou didst plant; how much more those, who have built themselves up with their owne hands; and planted themselves upon their owne bottoome? Thou hast said, Thou wilt be served in spirit, for that service onely reacheth unto Thy bosome, and that hath been the manner of all Thy Servants, true worshippers; Whom I serve in spirit, saith Thy Servant. What hast thou to doe with a seare taught by the precepts of men? *Thou hast rejected them, who did reject the commands of God, that they might keepe their owne traditions*. Thou art the same jealous God still; Thou dost looke into Thy Temple still with the same eye, and beholdest the abominations there, both persons and services, and we hope Thou wilt arise now and avenge Thyselfe of Thy Adversaries, who have made voyd Thy Law, and the offering vile, who have given Thy children stones for bread, and for a fish, a Serpent. Surely Thou wilt be avenged of such murderers. Thou hast given Thy Servants a sure and gracious word of Promise, *Aske what you will and it shall be done*: Thy Servants aske nothing, but according to Thy *will*, and it is their confidence, that Thou hearest them: It is Thy *will* that we should

a Chro. 19.

Mat. 15. 13.

b Jer. 43.

i Rom. 1. 9.

k Mark 7. 9.

i Job. 4. 14. 8. 7.

10. 1. 10. 5. 14.

pray for the peace of *Ierusalem* ; Thy *will*, that they should prosper that love it ; Thy *will*, that the zeale of Thy House should consume Thy Servants ; and that the abominations there should vex their righteous soules, for such are as smoake in Thy nose, and a fire which burneth all the Day : It is Thy *will*, Lord, Thy Servants should pray, *Ease Thy selfe of Thine Aversaries*. Thy Servants are assured they doe not aske amisse : they aske according to Thy owne *will* : Thy own command ; for Thine own glory, that Thou mayest have a pure and cleane Sacrifice offered unto Thee ; that Thou mayest be the King in Thy Church, and rule by Thine owne Lawes there ; they aske nothing in, or for behalfe of their lusts, but against them altogether ; that Thou wouldest be King in their hearts, as well as in their Churches : That Thou wouldest take all Thine and our enemies, which would not have Thee for their King, and slay them before their eyes. We doe not aske (*wickedly*) therefore we will never leave asking, we will trouble Thee day and night with importunity and give Thee no rest, till Thou shalt hearken, and heare us, and grant our request ; till Thou shalt perfect what Thou hast begun, performe the word to Thy Servants wherein Thou hast caused them to trust, till Thou shalt bring Thy Church *THITHERTO*, to a safe place, where *Jacobs face shall waxe pale no more* ; shall be troubled, and tossed, and vexed no more ; shall heare Thy Name blasphemed no more ; see Thy worship defiled no more ; Thy Day prophaned no more ; Anti christian Rights, base beggarly Rudiments, prevailing no more ; Thy Ministers villainously used no more ; Thy Servants thrust into corners no more : and because of *Egyptian* burdens and illegall pressures, Thy people howling no more ; nor any breach betwixt *Judah* and *Israel* any more ; where *Ierusalem* shall be a *QUIET HABITATION*, where she shall looke from the top of *AMANA*, from the top of *SHINAR* and *HERMON*, from the *LYONS DEN*, from the *MOUNTAINS* of the *LEOPARDS* ; then we shall sing the high praises of our God: Then *Jacob* shall rejoyce and *Israel* shall be right glad, saying *HALLELU-IAH*, Salvation, and Glory and Honour, and Power unto the Lord our God *Amen, HALLELU-IAH*.

Psalm 137.
[am 4.]

Psalm 137.
o 31. 32.

Psalm 137.

FINIS.

pray for the peace of *Ierusalem* ; Thy *will*, that they should prosper that love it ; Thy *will*, that the zeale of Thy House should consume Thy Servants ; and that the abominations there should vex their righteous soules, for such are as smoake in Thy nose, and a fire which burneth all the Day : It is Thy *will*, Lord, Thy Servants should pray, *Ease Thy selfe of Thine Adversaries*. Thy Servants are assured they doe not aske *amisse* : they aske according to Thy owne *will* ; Thy owne command ; for Thine own glory, that Thou mayest have a pure and cleane Sacrifice offered unto Thee ; that Thou mayest be the King in Thy Church, and rule by Thine owne Lawes there ; they aske nothing in, or for behalfe of their lusts, but against them altogether ; that Thou wouldest be King in their hearts, as well as in their Churches : That Thou wouldest take all Thine and our enemies, which would not have Thee for their King, and slay them before their eyes. We doe not aske (*wickedly*) therefore we will never leave asking, we will trouble Thee day and night with importunity and give Thee no rest, till Thou shalt hearken, and heare us, and grant our request ; till Thou shalt perfect what Thou hast begun ; performe the word to Thy Servants wherein Thou hast caused them to trust, till Thou shalt bring Thy Church *THITHERTO*, to a safe place, where *Jacobs face shall waxe pale no more* ; shall be troubled, and tossed, and vexed no more ; shall heere Thy Name blasphemed no more ; see Thy worship defiled no more ; Thy Day prophaned no more ; Anti christian Rights, base beggarly Rudiments, prevailing no more ; Thy Ministers villainously used no more ; Thy Servants thrust into corners no more : and because of *Ægyptian* burdens and illegall pressures, Thy people howling no more ; nor any breach betwixt *Judah* and *Israel* any more ; where *Ierusalem* shall be a *QUIET HABITATION*, where she shall looke from the top of *AMANA*, from the top of *SHINAR* and *HERMON*, from the *LYONS DEN*, from the *MOUNTAINS* of the *LEOPARDS* ; then we shall sing the high praises of our God : Then Jacob shall rejoyce and *Israel* shall be right glad, saying *HALLELU-IAH*, Salvation, and Glory and Honour, and Power unto the Lord our God *AMEN, HALLELU-IAH*.

Psalm 137.
Isaiah 43.

Psalm 137.
Isaiah 43.

Psalm 137.
Isaiah 43.

FINIS.

AN ENCOVRAGEMENT ²

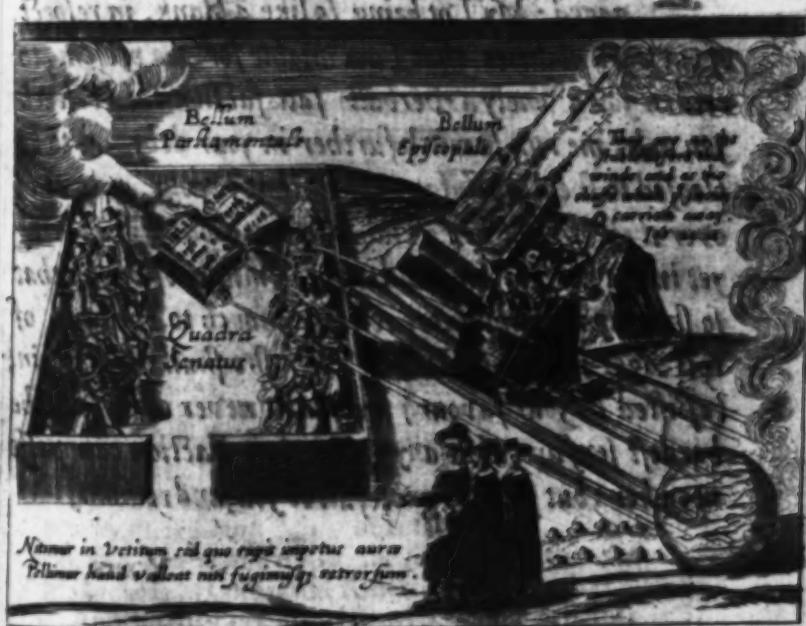
TO WARRE OR, BELLVM PARLIAMENTALE SHEWING HOWVM

The unlawfulness of the late *Bellum Episcopale*.

As also the Justnesse of this present Expedition for the defence
of the Kingdom.

With the Illegal, Rebellious, Trayterous, Barbarous, and
bloody proceedings and Intentions of the *Cavaliers*.

Lately published at the request of a Friend, by *John Ward* /
Trooper under the *Earl of Bedford*.



Critob: 13. 1642



TO HIS VVORTHY AND
MUCH ESTEEMED GOOD

Friends, M^r. John Millington, M^r. Peter
Goodwin, and M^r. Samuel Clark.

Though I be already much obliged unto you, for
former kindnesse, and am like to remain so en-
gaged: My Lot being so like a blank, in respect
of outward abilities, that I am unable for the present, to
return you a (onely a verball) satisfaction. Yet I beseech
you to let me run so much further in your debt, as to be
pleased to shew my Infant Muse, that favour, as to read
over these few of her childish expressions, (she being
yet in the lowest form) and to speak mildly of them; that
so she may with the more celerity, march to the head of
her Ages Hellicon. Which when she shall once attain,
(assisted by your favour) she shall never care for the
hardest sentence, that any of Zoylus Faction can passe
upon her: but shall be gratefull to you, and remain,

Yours,

J. W.



AN ENCOVRAGEMENT TO WARRE.

WHat oddes is twixt this Breach, and that late plot,
Laid by the Prelates gainst the harmlesse *Scot*,
What difference I say? ist not the same
In its Effect? save 't hath another name:
That done by Popish Prelates: but this bears
The name of Popish Lawlesse Cavaliers.

That onely gainst the *Scot*, but this is made
Th' *English*, *Scottish*, *Irish*, Liberties 't invade
At once: and strike the Parliaments all power
Of the three Kingdoms dead, (even in an houre)
That power whereby the freedome of these Lands
In their perfection, strength, and union stands.
And which once lost, we all must presently
Turn to that old *Egyptian* slavery.

What could the Prelates then aspire unto,
That Cavaliers, now'l not attempt to do?
Was not the Quarrell then, and now all one?
Theaymes of both, gainst true Religion.

Did not the Prelates then (as these do now)
Perswade the King, the *Scots* would overthrow
His just Prerogative: because they would
Not by their *Romish* power be contrould.
Because they would not (as the Scripture saith)
Make them as Lords, and Rulers, of their Faith?

And did they not in our dread Sovereignes name,
As Rebels, all the *Covenanters* proclaim?

Cause their heroick Spirits would not yeeld
 The Episcopall Liturgy the field,
 And (though free born) cause they would not consent
 To slavery: far worse then Banishment.
 And in a word; because they would not be
 Enthrald to that hard yoke of Popery.

And do not these *French* prosolites endeavour
 To make divisions that may last for ever
 Twixt King and Subject? Mis-interpreting
 All Messages that passe betwixt the King
 And his great Councell: Making such construction
 Of grave advice, as needs must bring destruction.

And though they understand the sence of Laws,
 Yet cause themselves have broke them; and because
 Th'intend to live as our-laws: and as men
 That never meant to live by Law agen.
 Therefore they wrest them from their proper sence,
 Stamp them with false interpretations: whence
 (The King being once posselt therewith) proceeds
 Such feares and threats of civill hostile deeds.

Hence tis so many fruitlesse words are spent
 In vain betwixt the King and Parliament.
 Hence tis the king declares the Law to have
 Another sence then Parliament conceive:
 Hence tis so many sleight and so contemne
 The Parliament: and speak so base of them
 And their proceedings: hence the misery
 Of *England* doth most necessarily
 Its pedigree derive: and till Misprisions
 Disunions, Alienations, and Divisions
 Twixt king and Parliament united be:
 And right constructions made, yea till we see
 These spirits of division, sever'd from
 His Majestie: and quite casheerd and gone.
England will not be *England*, but will be,
 And so remain, *Babel* perpetually.

But when these base Malignant spirits are
 (Through Gods free mercy, and the tender care

Of our good Parliament) scatter'd, dispers'd,
As those were that for *Scottish* blood did thirst,
When th' head of that same Serpents brood is broke,
And their deceitfull Projects want a cloak,
To carry their hid poyson in, and when
The Prelates lordlinesse is laid agen,
As low as when it first began to spring
Towards that Exorbitancy that twas in,
Till these few Moneths last past, yea when the Land
Shall freely, stoutly, valiantly stand
In every part from *Beerseba* to *Dan*,
United in their Members, as one Man.

For Christ, and for the Gospel, and for all
Just Rights and Priviledges both great and small,
For our dread Sovereignes just Pterogative:
Neither to adde thereto, or to deprive
Him of a haire that's due to him : (the one
Is to detract from him that weares the Crown :
The other wrongs the Subject) and likewise
For priviledge of Parley : Th' Liberties
And Rights of Subjects, And to stand unto
Each promise made in our late solemn Vow :

(Which he that does refuse, O let him be
For evermore Anathema (for me)
Then shall our *British* Island that hath been
The Receptacle, yea the common Inne
Where all Idolatry, and Superstition,
Prophanenesse, Armenisme, and Sedition,
Atheisme, Oppression, Blood, and Crueltie,
Extortion, Persecution, Biberie,
Excesse, Oaths, Blasphemy, and every sin,
With great applause hath been perfild in.

Be as the Ho'y Land : like *Israel*
The people shall be blest, that therein dwell.
This City shall be like *Jerusalem*,
Each town, like *Sion* fair ; And as for them
That dwell in Countrey Villages, they shall
Them Christs belov'd, Redeemed people call.

Then shall *Rome's* pride abate, then shall the three
Distemper'd Kingdoms be at unity.

Then shall we praise our God, and serve our King
Unanimously: without murmuring.

When these *Sambalcts* and *Tobiah's*, shall
(Entorced thereto) let us build up the wall
Of our own peace and safety, and shall say
That a more just and honorable way
Then setting the *Miltia* cannot be
Thought on, t'advance *Brittaines* prosperity,
And their destruction, which already they
Know to be true, and therefore plots they lay
To crosse it: but I trust shall never be
Of such considerable ability,

To perfect their Intentions; for where ere
Husbais good counsell is receiv'd, even there
Achitophels rejected is, and then

We know the common end of such wise men.

But since it is our present miserie
By such lewd sonnes of violence to be
Opposed and maligned, yea since it is
To question Parliamentall priviledges:
Their chiet endeavour, yea and to disdain
And scorn that power that in them doth remain:
And scoffe at their proceedings, as they were
Objects too base for them to flout and gere.

And since there's left for us no other way,
Our God, our King, our liberties t'enjoy:
But all hopes else are fled, and they alone
Next under God, (or surely we have none)
Are left to be a means to bring this (late
Apostate) Land to a reform'd estate.

O then let every one that knows the prize
And worth of such a Parliament, be wise,
And not discern them; But let every one
Call former Racks and Impositions
Into their memory: O let them call
Those Popish Rites and Innovations all,

That

That burnd many a conscience to their mind,
And seriously search if they cannot find
Their spirits greatly eas'd; and then consider
So many unjust Courts cast down together,
(The vastnesse of whose arbitrary power
Did many a loyall Subjects state devour,
And spoil them of their Liberties) which we
Without a Parliaments authoritie
Had nere attain'd: and call to mind the cause
Why they were call'd: wast not because the Laws
Were trampled on? When all things out of order
Were rudely cast on every severall border
Throughout the Kingdom: and when civill warre
Did threat our former (fleighted) peace to marre.
Had they not been, our freedoms, lives, estates
Had been a prey to Popish Runagates.

And think upon the call that brought them hither,
To sit so long a time in parle together.

When all the Kingdom was distracted so,
God mov'd the Lords, they to the King did go,
In humble manner him petitioning,
That hee'd convoke a Parliament, to bring
An end to these distempers, and possesse
Him, with the justice of this their Request.

And furthermore advise his Majesty,
That that alone would work an unity.
Or else confusion would straight way step in,
And all to mine and destruction bring.

The King approv'd and granted their Petition,
Call'd for a Parley with all expedition;
To settle peace betwixt the Lands divided,
And t' have things controverted and decided
Twixt King and Subject; that exactions might
Be eas'd, that long against all Law and right,
Have been impos'd; and that Religion
So long expos'd unto derision,
Might have just vindication gainst all those
That have been known to be her godlesse foes.

We see the cause then why the Parliament
Was call'd together, and for what intent:
Their call stands good in point of Law we see,
From God, and Man, King, Peers and Commonaltie.

So's their continuance too, the King hath seal'd
Their sitting : which is not to be repeal'd:
Till Church and State have past and overcome
These Agues, Feavers, and Consumptions;
That make them sick to death : When these are cur'd,
The Court may be adjourn'd : yet they assur'd,
They have discharg'd their duties, and the Land
Shall evermore to them oblig'd stand
For their good service : and all thought to be
Too mean to answer their Fidelitie.

Let these considerations work upon
Th' affections and desires of every one,
That do desire to lead a Christian life,
And to live free from civill warres and strife.
Or that desire that wholesome Law should be
The Rule whereby to judge indifferently.

As they their God, Laws, King, selves, Liberties,
Wives, children, Countrey, and their substance prize;
Or any thing that unto them is deare,
I'th City, or i'th Field, or any where:
O let them stand courageously for those
That have stood so for them against their Foes.
Have not our Worthies for us sacrific'd
Lives, Honours, States (and what so highly prize)
For our enlargement ? What conspiracies,
Devises, plots, and Hell-hatch policies,
By Jesuites and Papists have been laid,
(And all to have their good proceedings stay'd)
Against their lives what threats have been belch'd out
Against them by that superstitious Rout.

What scandalous aspersions have been cast,
And what grosse censures vulgarly have pass'd,
Their candide Reputation to bespoe
With some pretended ignominious blot:

As if they trayterously should undermine
Our government Politicke and Divine,
And set an Arbitrary Course of power,
To wrong the King in's right, and to devoure
The Subjects state, and overthrow the right
Of King and Subject by their (lawlesse) might.

How have our Anti-Sabbatists, and those
Arminian sortes (true Reformation's foes)
In our corrupted Springs of Literature,
And at our Innes of Court, and (I am sure)
In many other places, (I thought of late
Th'are growne more wary) in their common prate,
Spoke ill of Reformation, and all such
Ith Parliament, that stand for it so much.

Yea, how have they by every Rusticke Swaine,
(And Ignoramus, (that can scarce speake plaine
And tollerable English;) been defamde
Miscallde, abusde, and barbarously mick-namde:
If any shall presume to say, He,
He bring the world this truth to testifie;
For scarce is there that Citie, Towne, or place,
Where some have not endeavoured their disgrace:
Nor ist unknowne t' th' Houses, for themselves
Heare of the rude behaviour of these Elves,
By Information, and perhaps the times
May come when such may answer for their crimes.

But yet, have they been daunted? or dismayde?
At what these envious Spirits did or said?
Have they given ore the worke they had in hand,
Can any say, that slavishly they stand,
In feare of any? No: whose there? will say;
He that dares rouse a Lyon from his Prey:
And force wild Beasts, to fly from den to den,
And fright them, that they dare not turne agen:
Feares any Colours? Who can say of them,
That worthily have playde the parts of men,
Of noble Spirits: But that they should be,
Spoke of with honour, thought of reverently.

An Encouragement to Warre.

They have not flincht a step out of the way,
Although these Curres have held them at a bay;
But (as the spiritfull Horse no notice takes
Of the shrill noyse that every Mongrill makes)
Have in their pious course persisted still,
Promoting good, not fearing any ill.

So let them still proceed, till they have run
The race of Reformation, thats begun;
So let the Spirit of grace and wisdom be,
Redoubled on their heads in each degree;
So let their courage be encreased, and so
Let them Romes power (in *England*) overthrow;
So let their legall Orders be obeyde,
And all their black-mouthid enemies destroyd:
So let the Lord of Hosts himselfe as he
In all things hath been with them formerly;
So finish whats begun; and though their foes
Be twenty times in number, more then those
That came against King *Asa*; let the same
Dismall destruction then overcome.

Those *Egyptian Nigers*, seize upon:
These bloudy minded Villaines every one.

And if no other way, to publicke peace
Be found, but civill warre; or we must cease
To be a priviledgd people; and must yeeld
Base Tyrannizing Cavileers the feild,
Without resistance; and like conquerd slaves,
Crouch to their yoke (outlawes and Bankrupt knave)
Whose mercies are but Heathenish cruelties,
And their best acts murthers and robberies.

O then Great *Britaine* (every where) be ready,
To oppose such deeds so tyrannous and heady,
Assemble all your strength with joynt consent,
To fight for God, the King, and Parliament.

Tis time yee Westerne Counties (that have beene
So backward, and remisse) now to begin
To stand upon your guard, (now yee are made
The seat of warre) O let it not be said,

Amongst.

An Encouragement to Warre.

Amongst those Rebels, that your slacknesse lost
The Victory, and so much blood hath cost,
As may be shed in such a civill warre:
Meet them ith face; and drive them back as farre
As they can flie for Sea; and when they can
Shun you no farther, cast them every man
Into the Ocean: Or if thee disdain
Such base degenerate Spirits t'entertaine;
As *Britaine* hath spide out: O then to show
How unworthily they got the overthrow,
And how unworthy they themselves have made,
As not to get roome t'have their corpse layd
In *British* ground: Let them on Gibbets hang
Till th'aier Fowles consume them every one.

And as for those that by the Sword shall fall,
Let none of them obtaine a Grave at all;
Let dogs and ravenous Wolves (if such were here)
And Vermin with their Intralls make them cheare,
Untill their paunches burst, that so the guilt
Of all the causelesse blood that hath been spilt,
May be tooke off, and may no longer stand,
Upon the generall score of all the Land.

Th' Almighty will destroy them certainly
Before us, if wee be not backwardly
And fearefull to oppose them; God hath quite
Forfaken them; yet he for us will fight,
If we will fight for him: These are the times
When God will visite Rome for all the crimes
Shee hath committed, since the Brothers twaine,
Strove which the Regall Power should obtaine.

Now must they pay for all the Christian blood,
That for almost two thousand yeares they shed;
Now must they pay for all their blasphemies,
Their oaths, their curses, and Idolatries:
This is the time that all the Popish powers,
Must be exiled this English Coast of ours;
This is the time wherein the Lord hath said,
Babell is fallen, ruinde, and destroyde:

This is the time wherein that Whore of Rome, which flatter'd
Must to perpetuall desolation come: and of her yet to be Vain
And God hath made us instruments, whereby
To bring to passe that ancient Prophecie.

Therefore may we reuerne glory and prayse
And honour to his Name, that in these dayes
These hard and Iron dayes hath honoured us
To be his people, fight his Battles thus:

Who when all power, authoritie, and hope
Of any good, was frustrate, voyde, and broke;
Revivde our drooping Spirit, and translated
The Ruledome of the State, from such as hated
Justice and Right, to such as are ambitious
To honour good men, and correct the vicious,
And hath infused a Spirit of life and power,
Into these livelesse carcasses of our

And hath stir'd up the body of our Nation,
To speake for, stand for, fight for Reformation;
Against a crew of Rebell Cavileers,
Compofde of Popish and Arminian heresies,
Whose Maxims, are the blood of Kings to shed:
And then affirm'd a meritorious decde.

Whose purer Language is in peeces small,
To teare Christs body, blood, heart, nailes and all;
With horrid Oaths, and fearfull Imprecations,
Provoking God to hasten their damnations;
Whose best expressions are to breath our teares;
Whose perjurde practice is to breake all treaties;
T'abolish Lawes, and bring poor people under
Their slavish yoke, (for the Popes deadfull thunder)

Our Ancestors did long desire to see
These times, and yet could not permitted be;
Yet did rejoyce to thinke that bloody Rome,
Should once to finall desolation come.
What they esteem'd therefore of such weight,
(Though in reverſion) let not rudely flight,
That see it now approaching, tis no small
Nor common mercy to see *Rome* fall.

Such faire occasion comes not every day,
To right our selves; lets doe it whilst we may:
For now both heaven and earth together joynes,
To purge the base corruptions of these times,
Occasions bald behinde, time once past over,
Not all the *Indian* gold can ere recover.

Then you the Thousands of our *Judah*, goe
Sheath all your Swords ith bowells of your foe;
Be cloathd with Valour, let your resolution
Be bent to bring all Traytors to confusion;
Let not faire words entice you, but let flie
As thicke as haile, 'gainst such an enemy:
Breake thorow their guiltie ranckes, and overthrow
That Common-wealth of Rebels at a blow.

That that vast treasure they so long a time
Have whorded up, to use in this designe:
And all the Armes they have so slily got,
And kept so close as if they had them not:
Their Horses, Pistolls, Swords, and Carabines,
Their Muskets, Pikes, Callivers, Magazines
Of Powder, Shot, and Bullets; and what ere
From *France*, or *Spaine*, or from the *Hollander*,
Hath been transported hither, to helpe out
To ruine us at such a civill bout.

Wee as our due may seize on for a prey,
When they be slaine (or run for feare away;
That the surviving part may once againe,
Their Freedomes, Lawes, and Liberties obtaine.
That when this corrupt generation shall,
Be cut by heavens bright Sword of Justice all:
The next ensuing age, may quite forget,
And scorne those rites that wee admire at yet;
And may set up the true Discipline and Order,
Of *Jesus Christ* in every *Brittish* border.

Now you whose forward Spirits Countreymen
Affect the Justnesse of our cause, yet when
You heare that odious name of *Cavalier*
Opposing you; that mazes you with feare;

That traytrous, bloody, branded name, casts downe
 Your drooping Spirits equall to the ground;
 So that for feare of such an Impious crew,
 Y^e had rather (shave) like part from all your duet,
 And priviledge, then seeke how to obtaine
 Your Freedomes, Lawes, and Liberties againe.
 Y^e had rather loose all that you doe possesse,
 Then take up lawfull Armes to seeke redresse.

How plainly doe such Cowards shew to be,
 Given up to base pusillanimitie:
 Scorne then to be afraid of such a name,
 Which unto them is but a brand of shame,
 And not of honour: Can a worthlesse name
 Crowne them with glory, or our deeds with shame?
 Thinke you? Shall arrogated Titles make
 You such a just and pious cause forsake?
 Can painted shewes, true substances exceed?
 Can livelesse Statues doe a manly deed?
 Or does the Spirit of Valour rest on them,
 Because base swearing domineering men?

Y^e are all deceiv'd, the valiant man is, that
 Hath fewest sinnes to be affrighted at;
 True Souldiers, will nere use violence,
 Nor fight but to secure their conscience;
 Thy are no prophane swearers, nor will curse
 Or ban, when things are bad, to make them worse:
 Nor will they cry, God damne them, or them sinke,
 Nor over-charge themselves with too much drinke.

Nor will they civill war seeke to preferre,
 In hopes that they may all prove Conquerers;
 But doe abhorre all Motions that may lead
 To the execution of so base a deed.

But being once debarde their proper right:
 And finding that their liberties, by might
 Are torne in pieties, and their freedoms made
 A life of bondage; though they have assavde
 All wayes for their enlargement; doe prepare
 Unwillingly to right themselves by warre,

'Gainst their injurious enemies : which shoves
 Our preparation 'gainst mad-capt foes,
 Upright, just, and legall : cause wee stand
 To hold up the foundation of the Land.
 From Suddaine ruine : and to fortifie
 Our Lawes against the rage of tyranny.

Our preparation for a civill warre,
 Is to keepe the body from a mortall skar,
 By taking off some pieces of proud flesh,
 Which will in time her miseries encrease;
 And cause her death if let a while alone,
 But helpe her health if once cut off and gone.

Our Parliament this legall war begins,
 To cut off some superfluous uselesse limbs;
 Whose preter naturall vigor being insulse
 Through every part, hath every part abuse
 With monstrous principles, such as were nere
 Affoote (I thinke) in any place but here.
 And drawne the Subjects of our English Nation.
 To admit a change, to admit an alteration
 Of Government, as well divine as civill,
 (A violent Floodgate to let in all evill.)

This likewise doth demonstrate unto you,
 The desperate madnesse of our envious foe;
 Who like distracted *Bedlams* run about,
 Their owne and others ruine to seeke out.
 These damned *Cavaliers*, and all what ere
 They be that helpe them out of love or feare.

It shewes the base unworthinesse of those,
 That to their Countrey prove such mortall foxs;
 O what Malignant Spirits them possesse,
 That they envie their Countreys happinesse!
 What Empire, Kingdome, age, or generation,
 Since *Babels* rise, or since the worlds foundations,
 Can shew the like, that ever *England* should
 Nurse up a sort of men, that if they could
 Would cut poore *Englands* throat : was't ever knowne
 That any people did envie their owne.

Prosperitie }

Prosperity? Sure no: yet *England* hath
Foster such hideous Monsters, that would bath
Their swords in friends, kindred, and neighbours blood,
Till down the fields there run a crimson flood.

What judgements this great *Brittain*? that thy walls
And streets are fill'd with such rude Canibals,
That throw out all thy Courts, *Errinnis* fell,
That cruell, fierce and hellish Fiend doth dwell?

Thy sins are sure unparrallell'd, which makes
Thy judgements pearlesse, for their odious sakes:
Fire, pestilence, and warre, and many more
Inferiour judgements, waste thy kingdom sore.

What's to be done? to quit us of this grief,
Since we have been so long without relief.

Thou must return from thine Apostacies,
Thy superstitions and Idolatries:
And down before thy Maker in the name
Of his dear Sonne (that on him took the blame
Of all thy sins) thy Saviour, thou must fall,
Desiring him to free thee from them all,
And shew thee mercy: and especially
Invoke him now again, thine enemy,
Beseech him to vouchsafe his helping hand,
This one time more to this distressed Land,
And let him know, if hee'l be pleas'd, to give
Thee victory, he shall much praise receive.

And adde to this thy martiall strength and force
Of Muskets, Pikes, Swords, Pistols, men and horse,
And all munition else, what ere it be

That may annoy thy vaunting enemy:
And he that hath preserv'd thee hitherto,
Both teach thee and direct thee what to doo.

But specially, O *Glouster-shire*, improve
My counsell; tis a pledge of native love,
Go muster up your Volunteers, whose number
May strike your damned Foe with dread and wonder.

And thou my native * Town especially,
Whom I respect, that hast been backwardly

An Enticement to Warre.

95

In this defensive service sūre thee now,
Make it appeare that thou hast payd thy vow
Where are the scores of Horse, thou hast set forth,
To answer thy externall threats and worth?
Where are thy voluntary youths, that dare
Defend their Countrey in this civil warre?

Some two or three are gone indeed, but they
Were saine (courageously) to scale away
Unknowne, lest if they should themselves disclose,
Thy male-affected would account them foes,
And them discourage; yea, since our adew,
They have malign'd us with reports untrue,
But I forgive them; and doe thee advise,
As for thy private good thou wouldst be wise
(If publike good thou sleightest) that thou dost but make
Inferiour Townes thy president, and take
Them for a patterne: Here, as late Townes
As are the least that coast upon thy bonds,
Have set forth fiftie Horse: Young men and mayds
Of all sorts, as th'are able, lend their aid,
Some six pence, twelve pence some, as they are willing,
And storde, some five, some ten some twenty pound,
Or more, or lesse, as God hath pleased them
With meanes, and hearts to part from home
Up therefore quickly, be not like the droppe
That eats up others sweetmeate, but gets none
If nothing but dead trading might be made
To this, that might in common sense be made
A motive to suite up the drownest heart,
From somewhat towards this great designe to part
For be assured that all the Kingdome
Redu'de to perfect peace and unity,
And freed from civill warre, your trading shall
Continually decay, not men, at all
And thus me thinks should rise up every place
To doe the same, because of the same
Of all the Kingdome; For by this way
A thousand lives, and for each life, by

C

A

A thousand pound (which are above my speare,
Ide hazzard all to free the State from feare.

But some there be will say, doe what I can,

These ravenous Vultures will not wrong a man;

Alas, say they, heres great misfortunes and feares,

Where needs not any of the Cavaliers,

Alas good men, they doe no hurt, they stryve

For nothing but the Kings Prerogative;

They be religious men, and they will goe

To Church as well as other people doe;

And speake as well as most men in the Towne,

Where ere they live, few men can put them downe.

And shall we fight against them (God forbid)

Shall we doe what good Subjects never did?

Make warre against the King: Wee le rather do

The servitt worke he shall command us to,

Is it not better give the King his way,

In setting the Commission of Array,

And to be peacefull: Then to have the Land

In a perpetuall combustion stand?

Alas poore silly gullies, that neither see

Nor understand the approaching policy,

That such as they have brought upon us all

If by the Sword of civil warre we fall:

These men given up to pay our feares, have brought

Themselves and us, and all the Land to nought.

Did these but apprehend at what dear rates

Our Ancestors, our Freedomes and Estates

For us have purchased, what a world of paines

They undertooke, that we might reap the gaires,

What summes they payed, for what great monies,

Th'obtaine our Surrages, and Liberties,

Sure then they would not be so easily won

To part from them (as many have begun)

Who Edom-like have for a mess of broth

Sold birthright, freedoms, liberties, and more,

Did such but know experimentally

The value of the freedoms they enjoy

Had they but noble spirits; they would scorn
To live in slavery, that were free born.
But rather chuse to die a noble death,
Then to live here ignobly underneath
The feet of Tyranny: For when our Laws
Are chang'd: and when our liberty withdraws,
Straight every upstart scoundrill will out-brave's,
And *English States* shall live like *Turkish slaves*.

As for the carriage of the Cavaliers,
Their tyranny and wickednesse appears
So grosse, and palpable, that it will be
But needlesse labour, and time lost for me
Their rude and barbarous actions to repeat;
Their robberies and murders are so great.
In *Yorke-shire*, *Leestershire*, at *Cowenry*,
Northamptonshire, *Bath*, *Portsmouth*, *Banbury*,
And superstitious *Oxford*, that was glad
At their first entrance; but are since grown sad,
To see their rude behaviour, and what preys
They make of all things that fall in their wayes.

And now tis scarce unknown to any Nation,
That *Papists* have a generall dispensation
From their unholy Father; and they may
Now go to Church, and hear *Don Blaire* say
His Enigmattick Legend, and may hear
A temporizing Sermon without fear,
So they advance his work: and do their bests
Through *Europe* to set up his Papall bests.
Which now are falling down, and those that be
Church *Papists*, as men terme them certainly
Are our most dangerous enemies, and do
Oppose, malighe and undermine us too.

If any *Ignoramits* yet there be,
That will not his own priviledges see,
Nor will retain them: But will side with those
That are both Gods, the Kings, and Countreys foes;
And will of such proceedings brag and vaunt,
Let them I say remain still ignorant.

Let the Concomitants of such a warre
 Attend them; and let them way worle by farre,
 Till God hath finish'd his good work, upon
 This Land, and brought them to confusion.
 Now little book flie on the wings of fame,
 As far beyond the place from whence I came.
 As it is thither: that both North and South,
 And all the winds may have thee in their mouth,
 And take thy counsell: that from *Cornwall* and
 From th' utmost limits of *Northumberland*,
 And *Durham*: yea from *Dover* in the East,
 To th' utmost bounds of *Chester* in the West,
 Thou mayest have audience: that our *Heroes* may
 Muster their Forces 'gainst that fatal day.
 Grave *Essex* the chief Leader of us all,
 And *Bedford* our Lieutenant General,
 Not all the *Romane* States can make us fear,
 Nor the great *Twike* himself if he were here.
 Our Cause is just, therefore though thousands die,
 We are confident to get the victory.

It is credibly affirmed that the Cavaliers do
 usually drink this wicked and blasphemous
 health, viz.

1. A Health to his Maieslie by whom we live, move,
 and have our being.
- 2 A Health to the Confusion of *Puritanisme*, and
 his Gospel.

THE END

THE
AT
T
L
C

3
A
DECLARATION

OF THE
LORDS of the Secret-Councell,
and of the Generall-Assembly of the
Kingdome and Kirke of
SCOTLAND.

Containing the principall heads
of the doctrine of that Kirk, and the true
affection of that State to the Parliament-
cause, notwithstanding their
great opposition.

James Primrose, Cler. Commis. Scot.

Sent to their Commissioners in London, and
by them presented to the Sovereigne high Court
of Parliament, for their conformity to the same Do-
ctrine, and acceptance of their integrity.

O Rdered by the Lords and Commons in Par-
liament, That this Declaration be forth-
with printed and published.

H. Elsyng, Cler. Parl. D. Com.

LONDON,
Printed for *John Iohnson*, Octob. 13. 1642.

DECLARATION

OF THE
Lords of the Sector Council
and of the General Assembly of the
Kingdom and King of

SCOTLAND
Containing the principal heads
of the doctrine of the Kirk, and the true
affection of the State to the Parliament
and notwithstanding their
several resolutions.

James Stewart, Esq. Secretary,
sent to their Commons in London and
to their Parliament in the City of Edinburgh
of Parliament for the year 1643.

Printed by the Lord and Commons in Par-
liament. This Declaration is
printed and published
H. B. L. Esq. Clerk of the Commons.

LONDON

Printed for John Widdowes, at the Sign of the Cross, in St. Dunstons Church-yard.



A DECLARATION

Of the
Lords of the Secret Councell, and
of the Generall Assembly of the King-
dome, and Kirke of *Scotland*.



VE all and every one of us, the
Lords of Secret-Councell, and
of the generall Assembly of the
Kingdom of *Scotland*, having
the self-same friends and com-
mon enemies, with that sove-
raigne, High Assembly, the Par-
liament in *England*; and subject
to the same event of standing or decay; and well
weighing therewithall the hazzard of our Re-
ligion, the preservation thereof being more deere
unto us, then any thing we have deere unto us in this
life. Declare and protest, that after long and due
examination of our owne consciences in matters of
true and false Religion, are now thoroughly resolved

A. 2 in

in the truth, by the word and spirit of God. And therefore we beleewe with our hearts, confesse with our mouths, subscribe with our hands, & constantly affirme before God and the whole World, that this only is the true Christian faith, doctrine, and religion, pleasing God, and bringing salvation to men; which is now by the mercy of God revealed to the World, by the preaching of the blessed Evangell, and received, beleevd, and defended by many and sundry notable Kirks and Realmes, but chiefly by this our Kirk of *Scotland*, as Gods eternall truth, and onely ground of our salvation, as more particularly is expressed in the confession of our faith, established and publicly confirmed by sundry Acts of Parliaments, and of a long time hath been openly professed by the whole body of this Realm, both in Burgh and Land, To the which confession and form of religion we willingly agree in our consciences in all points as unto Gods undoubted truth and verity, grounded only upon his written and revealed word.

And therefore we abhor and detest all contrary Religion and doctrine, but chiefly all kind of Papistry in generall and particular heads, even as they are now damned and confuted by the word of God and Kirke of *Scotland*, but in speciall we detest and refuse the usurped authority of that Roman Antechrist, upon the Scriptures of God, upon the Kirke, upon the civill Magistrate and consciences of men. All his tyrannous Lawes made upon indifferent things against our Christian liberty, his erroneous doctrine against the sufficiency of the written word, the perfection of the Law, the office of Christ and his blessed Evangell.

His

His corrupt doctrine concerning originall sin, our naturall inability and rebellion to Gods Law, our justification by faith onely, our imperfect sanctification and obedience to the Law; the nature, number and use of the holy Sacraments.

His five bastard Sacraments, with all his rites, ceremonies, and false doctrine, added to the ministration of the true Sacraments without the word of God. His cruell judgement against Infants departing without the Sacrament. His absolute necessity of baptisme, his blasphemous opinion of Transubstantiation, or reall presence of Christs body in the elements, and receiving the same by the wicked, or bodies of men, His dispensation with solems oathes, perjuries, and degrees of marriage forbidden in the word, His cruelty against the innocent divorced. His divelish Masse, his blasphemous Priesthood. His profane sacrifice for the finnes of the dead and the quicke. His canonization of men, calling upon Angels and Saints departed, worshipping of Imagery Relicks and Crosse; dedicating of Kirks, Alters, dayes, vowes to the creatures; his purgatory, prayers for the dead, praying or speaking in a strange language, with his processions and blasphemous Lettany, and multitude of Advocates or Mediators; his manifold orders, Auricular confession, his desperate and uncertaine repentance, his generall and doubtfull faith, his satisfaction of men for their sins, his justification by works, *Opus operatum*, works of supererogation, merits, pardons, peregrinations and stations, his holy water, baptizing of Bels, conjuring of Spirits, crossing, lawing, annoynting, conjuring

juring, hallowing of Gods good creatures, with the
 superstitious opinion joyned therewith, his worldly
 Monarchy and wicked Hierarchy, his three solemne
 vowes, with all his shavellings of sundry sorts, his
 erroneous and bloody decrees made at Trent, with
 all the subscribers and approvers of that cruell and
 bloody band, conjured against the Kirke of God,
 And finally, we detest all his vaine Allegories, rights,
 signes and traditions brought in the Kirke, without
 or against the Word of God, and doctrine of this
 (now) true reformed Kirke, To the which we joyne
 our selves willingly in doctrine, faith, religion, dis-
 cipline, and use of the holy Sacraments, as lively
 members of the same, in Christ our head, promising
 and swearing by the great Name of the Lord our
 God, that we shall continue in the obedience of the
 doctrine and discipline of this Kirke, and shall de-
 fend the same according to our vocation and power
 all the daies of our lives, under the paines con-
 tained in the Law, and danger both of body and soule
 in the day of Gods fearefull judgement. And seeing
 that many are stirred up by Satan, and that Roman
 Antichrist to promise, sware, subscribe, and for a
 time use the holy Sacraments in the Church deceit-
 fully against their owne consciences, minding here-
 by first under the externall cloake of Religion,
 to corrupt and subvert secretly Gods true Religion
 within the Kirk, and afterward when time may
 serve to become open enemies and persecutors of
 the same, under vaine hope of the popes dispensa-
 tion devised against the Word of God, to his greater
 confusion and double condemnation in the day of
 the Lord Jesus.

We

We therefore willing to take away all inspition of hypocrisy, and of such double dealing with God and his Kirk, protest, and call the searcher of all hearts to witnesse, that our minds and hearts doe fully agree with this our confession, promise, oath and subscription, so that we are not moved for any worldly respect, but are perswaded onely in our consciences, through the knowledge and love of Gods true Religion, printed in our hearts by the holy Spirit, as we shall answer to him in the day when the secrets of all hearts shall be disclosed.

And because we perceive that the quietnesse and stability of our Religion and Kirk doth depend upon the Sovereaigne & high Court, the Parliament in *England*, as upon a comfortable instrument of Gods mercy granted to this and that Country, for the maintenance of the Kirke and the ministration of justice amongst us. We protest and promise with our hearts and hand, under the same oath, handwrit and paines, that we shall defend their persons and authority, with our geare, bodies, and lives, in the defence of Christs his Evangell, liberties of our Country, ministration of justice, and punishment of iniquity against all enemies within this Realme, or without, notwithstanding the great opposition, as we desire our God to be a strong and mercifull Defendor to us, in the day of our death, and comming of our Lord Jesus Christ. To whom with the Father, and the holy Spirit be all honour and glory eternally. *Amen:*

FINIS.

...mission willing to take... all things
in typicity, and of such double dealing with God
and his Kirk, protest, and call the hearts of all
hearts to turn, that our minds and hearts
fully agree with this our confession, prayer,
and subscription, so that we are not moved for any
worldly respect, but are persuaded only in our
conscience, through the knowledge and power of
Gods Religion, printed in our hearts by the
holy spirit, as we shall answer to him in the day
when the secrets of all hearts shall be discovered.

And because we perceive that the present un-
stability of our Religion and Kirk both depending
on the governing & high Court the Parliament
England, as upon a comfortable instrument of Gods
mercy granted to his and this Country, for the
maintenance of the Kirk and the reformation of
justice amongst us. We protest and promise with
our hearts and hands, under the same oath, hand,
and pain, that we shall defend this religion and
authority with our goods and lives in the
distance of Christ his Kingdom, in the
Country, ministering of just and unimpaired
industry against all enemies whatsoever, as
whom, notwithstanding the great opposition,
we desire our God to be a strong and mighty
laborer in the day of our death, and coming
of our Lord Jesus Christ. To whom with the Father
and the holy spirit be all honour and glory ever

FINIS



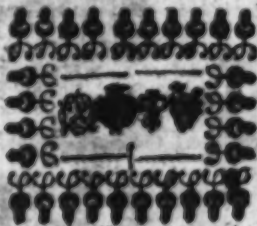
A TRVE 4
RELATION
OF

Gods Providence in the
PROVINCE of MVNSTER.

IN
Delivering them from the hands of their
Enemies ; and giving them a great Victory.

RELATED

In a Letter sent from a Gentleman, a Voluntier in the Lord
Dungarvans Troope, to a worthy Friend
of his in LONDON.



LONDON. *Octob: 13.*

Printed by L. N. for William Ley. 1642

A TRVE
RELATION

Gods Providence in the
PROVINCIAL AFFAIRS

Delivering them from the hands of their
Enemies, and giving them a great Victory.

RELATION
The Letter from a Gentleman of a former time to
the Honorable House of Commons, touching the
State of the Province of New England.




LONDON
Printed by J. N. for W. Smith, 1641

A true
RELATION
 OF
 GODS PROVIDENCE
 TO THE
 Province of *Munster.*

Mr. BALL;

THough I have laine dormant for a long time, the memory of our former freindship, hath awaked me to see my error in not writing unto you, and (indeed) I would not til fortune bestowed a blessing, I understand by I O H N G R O O M E that he had Letters for me from you, but what they import (I know not) he lost them (in my exordium) I should tell you of our want of men and mony, but tis too tedious to particularise our wants

wants, in a word all that is necessarie (but the Lord make us thankfull) we have been very happy in our designs since my Lord Dungarvan came over first in taking Ardmore Castle which my Lord took in, with that small strength he had under his owne Command and, gave us the pillage  hanged there betweene seventy and eighty persons, but on the first of this month, the Rebells advanced towards us with a body of 9. Thousand Horse, and Foot, (I beleeeve having a true relation of our weaknes) with a full resolution to extirpat the English out of the Province of Munster, had not God preserved us and made true the saying of the Prophet they are affraide where no feare is, but our Commanders having some notice of it, there was command given to al parts of the Province the forces could be made should drawe to a head and meete the Enemy to give them battaile, (I suppose our Army consisted of 6. hundred horse and 25. hundred foot, which I am sure was the most: on the 3. of this month we came neere them at a place neere the Castle of Lisconnall where they had chosen out their ground to their great advantage, the Lord of Enskine was the first troope, by reason of the honor of his Comission for the Presiden-

cie and my L. Dungarvan's troop was the next
 the Rebels had likewise brought 3. brasse Peice
 with them which they had planted in the most
 oportune places to doe execution upon us, be-
 side they had taken a strong Castle from us called
 Liscorrall and very well fortified it, as we advan-
 ced they were hanging our men they had taken
 in the Castle; but the noise of our approach gave
 a reprieve to the men condemned, we began the
 fight an hour after the sunne was risen, we char-
 ged the Enemy with our Horse very sharply but
 by reason our Foot were not marched up to us,
 we were forced to retreat with our Horse, till our
 Foot could march, up in this retreat, my Lord
 of Kenulmachy was slaine, and noe man beside
 his Lordship, but when our Foot came, and our
 field Peices were brought up we charged the ene-
 my a fresh, and bent them to their works, the
 Lord of Ensequin with his Troope would needs
 fetch a compasse to cut off an ambush; the En-
 my had layd, and my Lord Dungarvan with his
 Troope was to hould the Enemy play, while his
 Lordship Ensequin went on in stratagem which
 the Enemy perceiving, fell upon my Lord En-
 sequin's Troope, and part on us, my Lord En-
 sequin forced to retreat with that swiftnes, that
 they

that they ride in among our Troop, and routed us, when the Enemies shot plaid like haile upon us, had not God then preserved us, wee had been all cut off, his Troop and my Lords Troop, in this confusion some two more resolute rogues than the rest had mingled themselves with us, one of them rides to my Lord Ensequine, and was going to shoot him but was prevented with a more timely shott, now he that was to act his part on my Lord, takes another course rides up close to him watches his opportunity and whips out his Faulchion and stroke at him with that violence that he cut quite through his Armour, but my Lord Pistol'd him presently, Sir Charls Vavasour perceiving our danger, brought up his musqueteers, to keepe off the enemy while we new fankt our selves, when we had new ranked our selves, and God having protected us from this greate danger, wee charged the enemy againe with assurance of Victory, and routed them Horse and Foot, my Lord Musgrave told them the day was lost, and bid as many as could save their lives, to make hast away, wee killed seven hundred of them, tooke three brasse Pieces and some Waggones, recovered the Castle of Lifordall, for my owne share, I had onely the hap-

(5.)

happinesse to get a Scarlet Cloake lined with
Plush, and a Priests Habit; my Horse got a
shott through the neck, and indeed, wee all
got something: so with my hearty love presen-
ted unto you, fearing I have beene already too
tedious; I rest,

Yours to command;

Septemb. 9. 1642.

Thomas Johnson

(77)
supposed to get a Scarlet Cloak lined with
Plush, and a Faint Habit - my Horse got a
sore through the neck, and indeed, was all
got something - I think I have already too
rel into you, leaving I have already too
regions, I tell



Your obedient servant

20th Nov. 1843

John Lubbock



K A Collection of
RECORDS

O F

The great Misfortunes that hath hapned
unto Kings that have joyned themselves in a
near allyance with forrein *Princes*, with the hap-
py successe of those that have only held
correspondency at home.

Wherein is contained these particulars, viz.

*That Hen. of Navar marrying with Mary of France, was un-
fortunate and fatall to the Protestant Religion.*

*That the K. of Navar turning from a Protestant to a Perse-
cutor of them, lost his Crown, and dyed a violent death.*

*The last Lord Henries of France murdered, because he but fa-
voured Protestants.*

*That Hen. 4. was a victorious Prince, while he was at defiance
with the Pope, but afterwards was stabbed by a Jesuite.*

How the black Prince lost France, and was poisoned.

*The danger for Princes to marry with one of a contrary Reli-
gion.*

Of Prince Arthurs marrying with Spain, and the successe.

*That Queen Elizabeth being a loan woman, and having few
friends, refusing to marry with Spain, and renouncing the
Pope, Reigned victoriously, and so did King James.*

*That the best Support for the Crowne of England, is the two
Houses of Parliament.*

Cont: 13.

London. Printed for Henry Iackeson, 1643.

RECORDS

Copy: 12

1891-1892

London: Printed for Henry Lardner,



A
COLLEC X ON
RECORDS:

Of the great Misfortunes that hath
hapned unto Kings, that have joyned them-
selves in a neere allyance with forreigne
PRINCES.

I May seeme presumptuous what is well inten-
ded, I am more the confident, will not be either
offensive to any, or prejudiciall to me.

I shall therefore in the first place give some in-
stances, wherin it doth appear what inveterate ma-
lice, and deadly hatred the Papiſts bear towards the
Protestants; for if they murdered the last *L. Henries*
of *France*, because they but suspected them to fa-
vour the Protestants, how will they turne their ma-
lice against the Protestants themselves, which pro-
fesse to be so, And it is as unsafe for men, as displea-
sing to God, to rely upon them.

A 3

Henrie

Hen. of Barbon, K. of Navar, Father of H. 4.
drawn by an imaginary Crown of *Sardinia*, and the
Provinces of the *Spaniard*, left the Protestants both
in profession and person, and became a persecutour
of those whose Protector he was, but whilst he cast
his hopes upon Spain, hee was deprived of his owne
Crown, and was shot with a bullet in his own tren-
ches, besieging the poor Protestants in *Rome*.

Hen. 4. his Sonne, what battels did he fight, what
dangers did he escape, even to admiration, when he
was at defiance with the Pope and Spinyard. But
when in a politique and worldly respect, he tasted
the same sower grape, which set his Fathers teeth
on edge. First a young Jesuite strooke him on the
mouth, and then a Popish Rabsaka stabbed him to
the heart. Whereas *Q. Elizabeth*, notwithstanding
the few friends she had abroad, and division at home
when she came to the Crown being a loyn woman,
yet she refused the K. of Spain, and notwithstanding
the thundering of the Popes Bulls, &c. they were
never able to cut so much as the lap of her Coat, or
to diminish one hair, much lesse the Crowne of her
head. And his late Maj. King *James* of famous me-
mory, continuing constant in the same Religion,
that she professed, and though there were but one
Protestant Prince in Christendome then besides
himself, chose rather to match with her then with
all the wealth of Spain, or any other Popish Prince
and none can bee too circumspect in this particu-
lar, especially since not a *Somerset*, or a *Suffolk*, or
a Secretary only: but the first the strongest, and the
wisest man that ever was, though they were all
good

good men, and Types of Christ, yet they were here-
by tempted and seduced. And although it is mor-
e dangerous for Kings to marry with one of a contra-
ry Religion then for any other, yet are they most
subject hereunto, because few men dare be so bold,
either to counsell or advise a King in this businesse,
and though they command Nations, as they are
Kings, yet are they subject to passion as they are
men. *Abrahams* Injunction is a good direction, not
to take her amongst the Cananites, Princes in re-
spect of their happinesse, and other mens miseries,
seeme placed in an Earthly Paradise, hauing power
to tast of every Tree in the Garden, where hauing
many Royall Branches, if they shall onely meddle
with the forbidden fruit, how dangerous and wofull
is their condition; for the Serpent will not onely
beguile the woman, but the Philistins will intreate
Dalilah, and she will betray *Sampso*, So while they
plow with our Heifer, they will unfold our Riddle
and undo our State.

And whereas Christs Church is like his coat, close-
ly woven, and at peace within it self, though some
ignorant Separatists seek to make a hole in our coat
and Church, and the Papists labour to make the
rent worse, and the desperate Jesuite will if hee can
make it past mending, for wheresoeuer they come,
they turn Christs into *Dejaniras* garment, which as
it set *Hercules* on fire, so it set others in combustion;
the reason is, their first Founder was a souldier, and
ever since the way of Peace, they have not knowne,
at least not loved.

To

To instance in a particular, not unfit for the present purpose, wee have not heard of any Protestant King that ever marryed with a contrary Religion, since the last *Henrie of Navar* with the best *Marie of France*, which marriage was so unfortunate to the Parties, having never Issue, and being afterwards, divorced, was also fatall to our Religion, so that there was more blood spilt in those Nuptials then wine spent; for whilest the Protestants dream't of the glory and security they should have by the Match, they were most miserably massacred: And who doubts but what the French Papists committed in their own Country, they would be glad to see done in this Kingdome, for without breach of charity, we may doubt of their sincere meaning, though there be a Treaty of Peace, for in 88. when there was a Treaty with Spain, their Armado came upon us.

If therefore wee ever live, or are led by example, or precept, we shall find it was forbidden the best People of the world to marry with a different Religion.

The Injunction, the Reason, and the effect are laid down in *Deuteronomie* to the Jewes, that they should not take any daughters of the neighbouring Nations (though greater and mightier then themselves) to be wives for their Sons, to turn from God and serve other Gods, then will the Lord waxe hot against them, and destroy them suddenly.

• All which are verified in *Solomon*, the wisest King that ever was, who married one of the greatest Kings daughters that then was, yet we see the weakest Sex withdrew the wisest man, So *Solomon* became an Idolater,

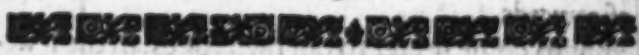
Idolator, his Son a foole, his Subjects rebelled, and the best part of his Kingdome rent from his Posterity. And now wee have seen the danger and unlawfulnessse of marching with strangers, so if we discead to our Books of Chronicles, we shall find that God hath crost if not curst our Allyance and Association with forrein Nations. The Prince of the greatest performance that this Kingdom or Christendome ever had, was the black Prince, yet our Chronicles Record, that going into Spain to settle *Don Pedro* in that Kingdom, besides the monstrous ingratitude and perfidioufnesse of the Spanyard, who sayled in the performance of those Conditions he had promised, which caused the miserable Revolt in *France* to the losse of our Inheritance, the Prince was poysoned in that Country, that he never had his health afterwards.

But to come neerer to our own times, all the marriages for the last 130. years (except the severall second Marriages of *Hen. 8.* and our Gracions King that now is) have bin with Spaine, and with how little good the Successe shewes, Prince *Arthur* marryed with the Spanish Kings Daughter, and God took him away suddenly without Issue.

King *Henrie* afterwards marryed with the same Daughter, and God tooke away all the Male Children of this Match, and left only a Daughter, in whose short Reign was shed more bloud for the true Religion then for the false ever since.

Then Queen *Marie* marryed with Spain, which was so discontenting to the People, that it caused *Wyatts* Rebellion, & so discomfortable to the Queen that

that it broke her heart, so dishonorable to the King-
dome, that meerly for that cause we lost *Callis* in few
days, which had bin above twenty years in our pos-
session, so that we may see that wh itsoever the occa-
sions or necessities of the Crowne bee, it will find
more support by casting it selfe into the Armes of
the Subjects, which are the two Houses of Parlia-
ment, then by seeking to any forreign Foe, or
Envious Enemy, wherunto whensoever
we leave and trust, we shall find the
Egyptian Reeds, and their In-
tentions, rather to sup-
plant then to sup-
port us.



E I N I S.





6

T H E
DECLARATION
A N D
REMONSTRANCE

O F T H E
Lords, Knights, and Gentry of the
C O U N T I E O F
Cornwall.

*Agreed on by the whole County in generall,
Octob. 10. 1642.*

WWherein is declared the Resolution
of the said Lords, Knights, and Gentry, con-
cerning the King and Parliament.

Together with their proceedings against
Sir Ralph Hopton, who hath now took Castle in
Cornwall, having there fifty Peeeces of
Ordnance, and 200. men.

*Together with the Resolution of both
Houses concerning the same.*

L O N D O N,
Printed for Joseph Horton. Octob. 13. 1642.

THE
DECLARATION
AND
REMONSTRANCE
OF THE
Lords, Knights, and Gentry of the
COUNTY OF
Cornwall.

Agreed on by the said County generally,
October 10. 1642.
Wherein is declared the Resolution
of the said Lords, Knights, and Gentry, con-
cerning the King and Parliament.
Together with their proceedings against
Sir Ralph Hopton, who hath now took Castle in
Cornwall, having there fifty Pieces of
Ordnance, and 200 men.
Together with the Resolution of both
Houses concerning the same.

LONDON,
Printed for Iohann Horton. Octob. 13. 1642.



THE DECLARATION

AND
REMONSTRANCE

of the Lords, Knights, and Gen-

try of the Countie of CORNWALL,

agreed on by the whole County

in generally, the 10th

1642.

His Right Honourable
ROBERT Earle
of Warwicke, having
received intelligence
from both Houses of
Parliament of the great preparations
that are now making in Holland,

gone

A 2

to

and to be sent over into England to
 assist His Majesty against the Ho-
 nourable Houses of Parliament, he
 no sooner had received their mes-
 sage, but he sent foure lusty brave
 Ships to guard the Sea Ports neere
 to New-Castle; And having re-
 mained there some certaine time, by
 their Intelligencers abroad, they
 had information that five Ships lay
 hovering up and downe neere or
 about *Calice*, but they had no
 sooner received this newes, but they
 presently hoisted saile, and tooke
 their way towards those parts, but
 the enemy hearing of their com-
 ming, immediately strooke saile and
 went towards *Holland*; In such
 that before our Ships could get
 within sight of them, they were
 gone

gone; but it is very probable that the *Hollanders* will make stay of them there; the old Prince of *Orange* doth labour very much to send Arms & ammunition to the King, but the young Prince is much against the same, and doth daily worke to turne his father from so doing.

Information was given to the honourable Assembly of Parliament that Sir *Ralph Hopton* hath taken *Pimick* Castle in *Cornwall*, and hath strongly fortified the same, having already about 200. souldiers in the same, and it was moreover signified that he hath got at the least fifty pieces of Ordnance, and doth begin to shoote with the same daily, thinking by that means to make the County come in to assist him; but the

the greatest part of that County stands firm and well affected to the Parliament, and are now resolved to take the same resolution as the men of *Manchester* did, having summoned the whole County to appear within five miles of the said Castle, and there to conclude on such matters that doth now concerne their lives and estates, and as it is supposed they will gather a head and besiege the said Castle: and for the aide and assistance of them, the Parliament hath given order & Command that those two Regiments that are now going towards *Bristow* and *Minehead*, and shall goe into *Cornwall* to aid and assist the County and inhabitants against the said *Sir Ralph Hopton*, and that the will and pleasure

sure of both houses shall bee made knowne therein; & that their desire is that more Forces shall be raised in that County to aid & assise the Parliaments Forces.

There was also more letters came to the House of COMMONS from *Weston Gate*, intimating and signifying that the Marquess of *Hartford* is in South *Wales*, and doth daily labour and endeavour to win the hearts of the *Welshmen*, striving exceedingly to raise those Counties to aid His Majesty against the Parliament, & losing very much of the great strength he hath, saying that he is above 30000. strong, Horse and Foot.

Thus he doth daily relate to those parts, thinking by this meanes to draw

draw on those that stand as New-
ters, but it is credibly reported that
His Majesty hath not halfe that
number.

Prince Robert doth now begin to
declare his Resolution, concerning his
residence here in England, and it is
supposed that if His Majesty would
but give way to it, he would soone re-
turne to Holland.

FINIS.



DIALOGVE

BETVVIXT A COURTIER

AND A SCHOLLER:

Wherein severall Passages of State are
briefly discusse for the further satisfaction
of the Common People.

SIR,



Courtier.

Octob: 13. 1642



OU are well overtaken, your habit renders you to be a
Scholler, and (for the present) a traveller likewise;
I suppose you have been at *London*, and elsewhere, to
visit friends, as well as I that am an honest Cour-
tier.

Scholler.

Sir, I am a meane Scholler, and as you conjectured, have been
in *London*, and other parts of the Kingdome, to see some old acquain-
tance, which now I did the rather, least my purpose should have
been prevented by the great concourse of Cavaliers that doe daily in-
crease in all parts, which is a meane of begetting and increasing jea-
lousies and feares in the hearts of travellers.

Court. What say people in those parts where you have been, con-
cerning the differences betwixt the King and Parliament?

Schol. Truly Sir, they tell me that they are amazed about those
differences, in regard both King and Parliament, doe solemnly pro-
fesse in their Declarations, &c. that they doe chiefly and solely in-
tend the good both of Church and Common-wealth, and yet not-
withstanding, have now at last after the losse of much time, and ex-
pence

gence of a vast summe of the publique treasure, argued themselves into a civill combustion, and engaged the Kingdome in an unnatural and bloody warre.

Court. I pray thee Scholler tell me, since both pretend to make the common good the end that all their undertakings drive at, and yet goe two wayes, directly contrary to effect it, whether of the two is best beleevd by the Vulgar?

Schol. Sir, they tell us in the generall, that they never heard of any Parliament, being rightly chosen and assembled, that did ever prejudice the Common-wealth, and therefore they dare not entertaine dishonourable thoughts of this, especially since the experience they have had of some, and the information they have had of others of these Worthies, hath rendered them faithfull to their Countrey, in somuch, that what ever pretences may be made by the one partie or the other, yet they are resolved to follow our Saviours Rule, in judging of the Tree by its fruit. Now Sir, I must needs tell you, they having lately scene our stately Cedar invironed with the fluttering Ivie of Prelacie, Popery, and Delinquencie, it makes them jealous; for they sticke not to demand, why a King of England (being seduced by evill Counsell) may not say, he hath done, and will doe that, which he neither hath done, nor intends to doe, as well as a King of Israel, whom God had appointed to be annointed over the people, boasted that he had done that, which afterwards he confest he had not done.

Court. Hath not the King of late both fully and frequently declared himselfe, that he will maintaine the Protestant Religion, the Lawes of the Land, the Liberties of the Subject, and the Priviledges of Parliaments. I hope he is beleevd, and none make question of the reall performance of what he hath promised.

Schol. Beleeve it Sir, the people distinguish betwixt those promises that are made by a King seduced by evill Counsell, and those that are made by him when such Counsellours are removed from him: your selfe will say, I suppose, that, that man is very unlikely to performe his promise, that puts himselfe into such a condition wherein he will be necessitated to breake it; His Majestie hath heretofore declared, that he will maintaine the Protestant Religion, and yet by reason of the negligence (willfull negligence its to be feared) of those Counsellours about his Majestie, we have scene that Popery hath been tolerated, Masses frequented, Popish Priests and Jesuites favoured; and

if at any time they have been questioned by some, and brought upon the stage of Justice, authoritie hath fetcht them off againe, as not suffering a haire of their heads so perill; whilst in the meane time, many of the faithfull Ministers of Christ, faithfull to their flocks, have been suspended, imprisoned, and unaturally used, and Popish idle drones and such like, advanced and promoted: Sir, the people mutter at these things.

Court. Its strange that the people should have no more confidence in his Majesties personall promises and protestations, then to draw up such conclusions as these are, and that about Religion too, which is of such everlasting concernment to us all. Prethee what cause have they to thinke, that the Lawes of the Land, and the Liberties of the Subjects should miscarry, notwithstanding the Kings solempne assurances, that he will innovate nothing?

Schol. The small satisfaction that people receive, notwithstanding these reiterated protestations, fetches its rise from this ground; They say, that those Councillours which heretofore have so often flattered his Majestie into errour, they remaining still neere unto his person, and their whisperings having a chiefe influence into his proceedings, may prove fatall both to himsele, and his good people, and in a short time wooe his Majesties resolutions out of his sacred breast, and divert his good intentions that he had towards his people. Sir, they have had large experience of the accursed fruits of these counsells, the multitude of Monopolies, the exaction of Loane-money, Ship-money, Goate and Conduct-money doe sufficiently witnesse this: Besides their endeavours to advance the Prerogative beyond its due limits, and their suppressing of the Subjects Liberties, their attempts to parallel the Government of this Kingdome with that of *France*, and this (as some conceive) hath usher'd in this intestine broyle, that so in case his Majestie conquer, our old and new Lawes may be destroyed, and he reigne over us as a conquer'd people by his will. And now of late their drawing of his Majestie from the Parliament, which hath been an unspeakable impediment to their proceedings; the manifest retarding of supplies for *Ireland*, if not countenancing of the rebellion there; the late executing of the Commission of Array, the inlet of beggery and slavery; their plundering, and firering of the houses of his Majesties Subjects, their slaying of their persons, and exercising of most barbarous and inhumane cruelties, and all because people will not renounce their Religion, Lawes, and Liberties, and all that can be

called theirs. Sir, these notorious acts of injustice are not the Kings but his Ministers, who then can expect that these unnaturall Vines should ever bring forth good grapes, or that a Prince looking through the false glasse of their counsels, should possibly discern, or be enabled to judge what may be good for his people.

Court. I but Scholler, thou knowst the King hath done much in the pursuance of his promise made to maintaine the Protestant Religion by two late Proclamations, the one for disarming of Papists, and the other for prohibiting any to be of his Army, unless they should first take the Oaths of Supremacy and Allegiance?

Schol. But Sir, what satisfaction can this give the people, since it is notoriously knowne, that many Papists are ingaged in this service, and some too neere His Majesties person, and that in many places they have had their Armes restored, and been themselves encouraged: pray Sir, who is it that rejoyces more in the divisions and distractions of this Kingdome then they? Assure your selfe, their continuall countenancing, supplying and assisting of his Majesties Forces, renders them to stand a tip-toe, expecting a bootie in the issue if that partie prevaile. Besides Sir, we know the shifts of many of them for the present, their good service here hath merited dispensations from the Pope, that will tolerate them to goe to our Church, and receive the Sacrament, and to take the aforementioned Oaths, and any thing else, so they can but destroy the Protestants.

Court. Well, letting those things passe, thou knowst Scholler, that of late the King hath sent to the Parliament Propositions of Pacification, that some might meete on both sides, to avoyd the shedding of blood; and if the Parliament refuses to appoint any; what thinkest thou now, at whose hands shall all that blood be required that already hath been and is like to be spilt?

Sr. The Parliament hath sufficiently answered the grounds of that deniall; Sir the intent of those Propositions may be gueſt at by that precedent Declaration, which at one clap rendred the whole Parliament an assembly of Traytors, and in that respect not capable to treat, and yet this must usher in Propositions of a Treatie; Sir the Parliament desires that justice may be done for Justice sake, without leaning to the right hand or to the left: besides Sir, where to find fit parties to treat betwixt the King and his Parliament I know not; but this I am sure of, that if it would please his Majestie to concurre with his great
and

and best Councell, that treatie would soon be ended ; believe it Sir, the strongest Bulwarks his Majestie can make to secure his royall Person, Crown and Dignitie, must have their foundations laid in the affections of his Parliament and liege people, and not in the tottering pollicies of some Malignant and Delinquent Counsellours, backt by the undistinguishing vulgar.

Court. Prethce Scholler what wouldst thou have the King to do? what doest thou conceive would give thy self and other his good people (as thou callst them) satisfaction?

Schol. Truly Sir, I am confidently assured, that if his Majestie would be pleased to return to his Parliament, and to concur with their Counsels, they would make him the happiest Prince this day in Christendome; and this I doubt not would give satisfaction to himself, and his Subjects also.

Court. Doeſt thou think this would bury all acts of injustice (occasioned by his evill Counsell) in oblivion, and exalt him in the affections of his Subjects: so, that upon all lawfull occasions he may command their hearts, persons, and estates?

Schol. For my part sir, I am confident it would, especially when some few scruples are removed, as the pretended passage of those letters twixt his Majestie and the Pope; and further to vindicate his innocencie from those unhappie acts wherein those wicked Counsellors had most dishonourably engaged him (by setting the saddle upon the right horse) as the publishing of the book that gave libertie to the exercising of sports and pastimes upon the Lords Day, the authorizing of the late popish prejudiciall Canons, the delaying to send forth Proclamations about the *Irish* Rebellion, the Commissions or other authority that the Rebels pretend to have from his Majestie, the staying of the Lord Deputie of *Ireland*; and the stopping of provisions sent by the Parliament for the reliefe of the Protestants there. Sir, would his Majestie be pleased to clear himself of these and such like things, which have bred jealousies in the hearts of his Subjects. it would be a means to gain infinitely upon the affections of his people, and to adde a glorious lustre to his undertakings, which will the more facilitie be effected when it shall once please his Majestie to conclude his interest to be, to unite, and not to divide his Subjects, by which meanes he may lay a stable foundation of peace to himself, his posteritie, and his people. Would he say to his great Councell as *David* did to his Counsellours, *What seemeth you best that will I do*: then no doubt but that all

his Majesties sayings and doings would be so acceptable to his people, that it should be said of him as it was of David, *Thou art as for ever the King did please all the people.* 2 Sam. 3. 36.

Court. Thou speakest honestly, hast thou any thing more to add?

Schol. Yes sir, a word concerning your self, and that is about Davids resolution laid down in the 101. Psalm, where he speaks of a Court-reformation, Sir I am of opinion, that if it would please his Majestic to cashiere such Courtiers as David there resolved to cast out of his presence, there would be but a few left with our King, and then what would become of you and many of my Coat I know not.

Court. Well no more of that, but now thou speakest of Scripture, prethee tell me, Parson, what wouldst thou make the subject of thy discourse if thou were to preach before the King?

Schol. I would make choice of that portion of Scripture in the 1. King. 12. 7, 8. hence I would urge the excellencie of that advice which was given by the Counsellors of Solomon to Rehoboam, laid down in the 7. verse, viz. *And they said, If thou wilt be a servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.* Then having demonstrated the worth of that advice in sundrie respects, I would proceed to the following verse, and therein would shew the sad and dangerous consequence of Rehoboams dissenting of the counsell of the old men, and adhering to, and confiding in the destructive advice of the young men, which was to speak roughly to the people, and to make their yoke heavier, by adding to their former oppressions; and thus I would spend the whole houre in explicating this Scripture, for I beleeve the weakest of my auditory would be able to apply it.

Court. Beleeve it, Parson, the Courtiers wou'd judge thee to be a Schismaticall factious fellow.

Schol. I care not for that, if ever there were a time for Gods Ministers to cry aloud, and to tell the people of their sins; I am sure sir a Kingdom divided in it self cannot stand.

Court. I have but a word or two more to speak, and then I'll leave thee; Prethee tell me truly what in thy judgement thou conceiv'st to be the cause, that many of those great Statesmen and Counsellors now with the King are so averse to the Parliaments? For I do ingenuously confesse, that I am convinc'd in this, that how ever they pretend to retain honourable thoughts of Parliaments, yet their actions carry

carry in them a bitter malignitie to Parliaments.

Schol. Sir, many of the Counsellors of State (his Majesties unhappie Favourites and flatterers) whose consultations and actions ought principally to have respected the common-good, they have most unnaturally betrayed (as much as in them lies) the liberties of the subject, and most notoriously abused the trust reposed in them, by which meanes they have rendred themselves friends and favourers of injustice and tyrannie, which makes them now afraid to look their spotted faces in the true glasse of a Parliament; shunning the remedy that thereby they might increase the disease: And certainly sir, their treacherous dealings are now boyld up to such a height, that rather then acknowledge any unlawfull act, they will strive for an unlawfull power to give it countenance.

Court. I am well satisfied upon thy answer. Yet I think this might have been added, for their envie and malice seems partly to spring from this: They tell us that they lived peaceably and quietly before such time as this and the last Parliament were called; but now questions are raised, and differences somented, and the peace of the Kingdome disturbed, &c.

Schol. Truly sir, it was a miserable peace that they and others likewise enjoyed, being it was built upon the ruines of Law and Libertie; and I beleve that there are few so besotted but they can tell you of the great inode that these men had made upon the Liberties of the subject; their perverting of the Laws of the Land, and their tyrannizing over mens consciences, did crie out most vehemently for reformation, which could onely be hopte for in a Parliament: And I am perswaded sir, that had not this Parliament been called, and continued as it hath been, we had been most of us long since either dead men, or living slaves. Sir, this happie constitution of Parliaments is so essentiall to the well-being of this Kingdom, that neither the just Prerogative of the King, nor the rightfull priviledges of the Subject, could be maintained without it. It was a wittie similie of his, that said the Prerogative was like unto a Stag, and the Liberties of the Subject unto a Corn-field, and the Parliament like unto the Park pale that keeps the Stag out of the Corn. Now sir, I suppose you would account it folly and madnesse in him that should condescend to have the pale puld up, and take the Stags word that he will not come into the corn.

Court. I give thee hearty thanks for thy good company; yet this I'll tell thee before I leave thee, that though thou hast perswaded me,
yet

yet I will not be perswaded : and though thou hast convinc'd me, yet I will not be convinced, for I am a Courtier.

- *Schol.* Sir take this with you, such hath been the corruption of Courtiers, and some State-Counsellors, that it hath begot a universall diffidence in the people ; Inſomuch that all the honest and true-hearted Commons in *England* do now seem joyntly to look both for their safetie, their well being, yea and being it self, from the Parliament. And so adieu Courtier.



FINIS.

ya
et
n d
fall
can
ther
nem

22

23

24

25

26

27

28

29

30

31

32

8

ALL
THE PROCEEDINGS
OF
HIS EXCELLENCY THE EARL
OF
ESSEX,

From the 1. of October to the 14.

BEING

A true Relation of divers Skirmishes which
happened between the Earle of *Essex* his Forces
and the Cavaliers in the foresaid time.

*Also a true Relation of the taking of divers Forts and
Castles by the said Earle. Likewise a true Relation of the
taking of nine Boats laden with Ammunition by the
Parliaments Forces upon the river Severne as it
was going to Shrewsbury.*



L O N D O N,

Printed for Th. Tompson. October 14. 1643.

ALL THE PROCEEDINGS

OF HIS EXCELLENCY THE EARL

ESSEX

From the 1st of October to the 1st of

1642

A true Relation of the several skirmishes which happened between the House of Essex his Forces and the Cavaliers in the foregoing time.

Also a true Relation of the taking of several Towns and Castles by the said House. Likewise a true Relation of the taking of some Boats laden with Ammunition by the Parliament's Forces upon the River Severne as it was going to Shrewsbury.



L O N D O N

Printed for Th. Tompion. Under the Sign of the



(13)
All the Proceedings of his Excellency
the Earle of ESSEX

From the 1. of October to the 12.

Worthy Sir,

He cause of my writing to you is, that
because the time is so troublesome, I
will only certifie you what hath hap-
pened here these 11. dayes last past.
This day there was great preparation made for
His Majesties welcome to *Shrewsbury*: the lodg-
ings are all bespoken and taken up already: for
here are now 4500. souldiers in and neer adjoyn-
ing, where they are billeted. His Majesty stayed
here but one night, but went towards *Chester* to
a place called *Whitchurch*, and was welcomed by
the Lord *Chomley*, Lord *Rivers*, and Sir *Thomas*
Aston, and went towards *Chester* with 10. troops;
for his guard, besides Sir *Thomas Aston* troupe,
the Mayor, Aldermen and Recorder received him
very lovingly, but Sir *Thomas Aston*'s troupe com-
ing after His Majesty, met with a troupe of the
Parliaments Forces, that was marching towards
Shrewsbury, where there was a battell fought be-
tween them, the manner whereof was as follow-
eth. The Earle of *Essex* marching towards *Shrews-*
bury with his Army by the side of a wood, and
the brow of an hil, when he came at the bottome

of the hill he saw a great army of men coming
 against him, and the first they met was a Welch
 Commander, who cried aloud and said, Sir *Thomas*,
 here are the Parliaments Forces, therefore
 stand, stand, stand brave souldiers and be valiant.
 The Earle of *Essex* hearing this, went on most va-
 liantly, they being on the top of an hill, and had
 the advantage of us, so that we could not passe,
 whereupon the Earle made on towards them,
 but they resisted him and shot at him, and that
 with a great advantage; they being on the top,
 & we on the bottome of the hill, so we marched
 up towards them, shooting at them with great
 courage and valour, that we routed them from
 the top of the hill in a strange manner; for the
 Noble Earle first sent up 1400. horse, and they
 made such work, that Sir *Thomas Aston* was faine
 to flic with all his company, but they could not
 flic fast enough, by reason of a paire of gates at
 the bottome of the hill, so that they could not
 passe, except a few that fled through the wood
 with Sir *Thomas Aston*, who lost 75. men, and but
 9. on our side, we took most of their horses and
 armes, yea Sir *Thomas Astons* horse that was left
 on the wood side, which we call by the name of
 great *Aston*, which goes along with us, and our
 Generall saith, it shalbe for the next man that he
 takes to ride on, the saddle on his back was al-
 most worn out: as we went towards *Shrewsbu-*
ry we met 8. Regiments of horse and Foot under
 the command of divers Commissioners of Ar-
 ray,

ray, who fell upon us so fiercely, that at first we
 thought they would have got the better, but
 God prevented them: for they met at a heath
 where the battell begun, they having the wind
 of us, and the higher ground, yet we discharged
 so stoutly against them, that they could not keep
 their ground, but came in upon us, and we defen-
 ded our selves as well as we could, and drew out
 our swords, but they came so violently in, that
 we were one among another in such a confused
 manner as is hard to be reported. At last our
 trumpeter rid forth, and sounded his trumpet
 with a cheerfull and shrill wind, and we all re-
 paired to the trumpet, and there were scarce any
 but cried out, A parley, A parley; so at last not
 finding themselves able to resist us, yielded to
 our demands and followed us. There were slain
 about 100 men on their side, and about 30. on
 ours, so that now we have 8. Regiments more
 to stand for us against the Cavaliers, so that we
 hope to settle the peace of the Kingdome; for
 we molest none but those who trouble and set
 upon us, for we want nothing, the countrey-peo-
 ple give us good victuals and beer for nothing.
 As we passed along, we came neer to the river
Severne, where we saw 9. boats going towards
Shrewsbury, so we rid toward them, as neer as we
 could, asking what they were laden with; they
 said, that they had most of the ammunition that
 came from the Papists in *Ireland*, and that they
 were going with all speed towards *Shrewsbury*
 with

with it, for they thought we had been Cavaliers; so we desired to see what it was, and they very honestly came and brought it to *Severn* side, where we entred, and found 3. laden with powder, 2. with bullets, 1. with pikes, 2. with muskets, 1. with engines to shoot fire-balls, and we stopped them all from their journey, and landed them at a village within three miles of *Shrewsbury*; where we keep our randevouz, because the weather is wet, and the waters are up, so that we cannot march. The Earle of *Essex* hath not yet delivered his Petition to His Majesty, but hee hopes ere long to doe it, and now the King is gone from *Chester* towards *Shrewsbury*, where it is thought he intends to stay.

The 2. of this moneth we marched with our army to a place called *Pomfret* Castle, and when we came within a mile of it, we heard a Peece of Ordnance from the Castle that flew over our heads, being amazed at the report thereof, knowing no cause thereof, whereupon our Captaine said he would go to it, but coming neere it, we found it strongly fortified, and the gates shut: whereupon our Captaine demanded the Castle, but they refused, and said, they could keepe the Castle as well as we, and except we would be gone, they would send us going, and that wee were unwise to come thither: whereupon our Captaine told them, that unlesse they would deliver up the Castle upon faire demands, they would have it by force, but they derided his request,

quest, bidding him do his worst, so we came and
 intrencht our selves against the Castle, shooting
 at it and assaying to scale the wals for the space
 of two houres, but all in vaine, wherefore being
 almost night we kept our selves in our trenches;
 betwixt one and two a clock at night a Post was
 sent from the castle, who was discovered by six
 of our men which pursued after him, took him,
 & brought him back, and one of our men spoke
 to the Captain, asking him what he would give
 him to obtain the Castle before the next day at
 noone, who answered, that he should have five
 Marks, whereupon he desired the Captain that
 he might have the Posts clothes, and he would
 warrant him the castle, or lose his life: then the
 Captain desired the Post to shift his clothes, and
 so he did, and this man put the cloathes on his
 back, getting upon the Posts horse with his horn
 by his side, rid towards the castle and blew his
 horn, they being all asleepe, only the Porter sat
 up to wait the Posts coming, and being joyfull
 he was come so soone, rose from the fire to let
 him in, as soon as the Post was within the gate,
 hee stricke up the Porters heeles, saying, hold
 thy tongue if thou love thy life, the Porter for
 feare durst not speak a word, then he tooke the
 keys from him, and bid the Porter go and call in
 the souldiers which were without, which he did;
 so when the souldiers came, some of them kept
 the gates, and others went up into the castle, and
 the men that were within said, if they would
 be

be pleased to save their lives, they would serve them, which our Captaine willingly accepted of, and told them, if that they would serve him, they should presently enter into pay, and those that would not, he desired to depart; so some entered into pay, and others went away unarmed. In the morning our Captaine asked them, who was their chiefe Commander, they said, *Sir William Savill*, who fled hither for shelter and refuge, but he was one that went away. So in the morning we began to search the Castle, where we found many places furnished for warre, with severall sorts of Ammunition: upon the wals we found 15. Peeeces of Ordinance, 300. Pikes, 700. Muskets, 6. barrells of powder, and 600. head-peeces, as many Corsslets, 550. Carbines, with a great yard full of bullets, pickaxes, wheele-barrowes, waggons, abundance of swords, and 4. quarters of wheat with other come, 3. powdering tubs full of beefe, 5. hogshheads of beer, 3. of wine, 1. of sack, with many other things of good worth, which are now in the hands of our noble Captaine, who hath left a garison of his souldiers to secure the Castle.

F I N I S.



THE HISTORY OF THE
CITY OF LONDON
FROM THE FOUNDATION
TO THE PRESENT
TIME
BY
JOHN STOW
1618

A VINDICATION

from Colonell SANDS:
Being the true Copie of a Letter sent from
Colonell SANDS to His Excellence the Earle of

E S E E X

from Worcester the 8. of October.

Wherein Colonell SANDS doth declare his
Resolution to maintaine the Cause hee hath be-
gun, with the hazard of his Life and
Fortunes.

*Also manifesting to the world, that those reports of
his being slaine, with the contents of the Lord
Faulklands Letter, to be false and scandalous.*

With his humble desire to his Excellence,
that the Coppie of his Resolution might be
presented to the Parliament, that they
might be satisfied concerning his fidelity.

*Read in the audience of both Houses of Parliament, and by
them approved of.*

Whereunto is annexed seven Ar-
ticles of impeachment of high Treas-
on, Exhibited in Parliament, against
Sir Edward Heron, High Sheriffe of
the Countie of Lincoln.

London, Printed for T. Fawcet, O^oob. 14. 1642.

VINDICATION

OF THE

PROCEEDINGS OF THE

2



WITH AN APPENDIX

CONTAINING

A

LIST OF

THE

MEMBERS

OF

THE

ASSOCIATION

OF

THE

UNITED STATES

OF AMERICA



A
VINDICATION
FROM
Collonell Sands.



Tuesday the 7.th day of this instant
October, was read in the House
of Commons, the Coppie of a Letter,
directed from Col'onell Sands
to his Excellency the Lord General,
who is now resident with his Army neere
Shrewsbury, the effect whereof is as followeth.

By which is made manifest, the most scandalous
Aspersions raised upon the said Collonell,
by the ill-affected party, of his recantation and
sorrow before his death (who is yet living) for
taking

taking up Armes on the Parliaments side a-
gainst the King.

THE LETTER.

SIR,

May it please Your Excellency to pardon my presumption in writing these few lines of the condition I am in, and how J have continued since your Excellencies departure from *Worcester*: The wounds J received are dangerous, but the Chyrurgions put me in comfort not mortall, but within some time of rest, J may againe recover my strength, I have been in much anguish and paine, but am of the mending hand, thanks be to God. (*Sir*) J am emboldened to informe your Excellency of my resolution, (if it please God to restore me to my former Health) to doe the King my Liege Lord and Sovereigne, and his great Councell of Parliament, representing the whole State of the Kingdome, the best service J shall be able to performe, to the losse of my Life, or that J see peace in this our *Israel* settled, this expression of my Resolution, is
to

to vindicate a most scandalous aspersion of
late ray sed and cast upon me, by the wick-
ed and envious party, that I should be dead,
and before my death did much repent me
of taking up Armes against his Majesty, on
the Parliaments side, which if I should
have done directly against his Majesty, it
would repent me, but in that it was, by or-
der from both Houses, and for the prefer-
vation of the Peace, Religion and Lawes of
this Kingdome, and of his Majesties owne
Royall person, with his Kingly Offspring,
I never had a thought of changing my re-
solution to persist in maintenance of that
cause your Excellency hath undertaken, to
the losse of Life and fortunes, (Sir) I most
humbly desire that this my Resolution may
be presented to the Parliament, that they
having good testimony of my fidelity to-
wards them, may not be drawne to conceive
the contrary of me and my actions, and not
believe the false and scandalous aspersions
raised against me.

Your Excellencies in all humble
S A N D S,

Articles exhibited in Parliament,
against Sir *Edward Heron*, High She-
riff of the County of *Lincoln*.



After the reading of this Letter in the Lords house, it was sent downe to the Commons and in their House read, and after some debate of the same, the House fell into consideration of the many abuses of Printing scandalous and libellous Pamphlets against many Gentlemen of good worth employed by the Parliament in the service of the State, to the disheartning and discouraging of them and other well-affected to proceed in preservation of the Peace of the Kingdome, and procuring the punishment of Delinquents. Now many Pamphlets are and have beene printed against the Proceedings of Parliament, as a Paper intituled *The Kings vindication, &c.* and against the proceedings of our Army, as the Paper intituled *A Letter from the Lord Faulkland of the Fight at Worcester*, and many other of the like nature, and after the House had debated thereupon. they appointed a Committee to sit every afternoone, to receive information against the Authors of such Pamphlets, and the Printers and sellers thereof, and to report the sence of them to the House, that they may receive condignepunishment according to their deserts.

Then the Committee appointed for the drawing up

up the charge of Treason against Sir Edward Heron,
high Sheriffe of *Lincolne*, presented the same to the
House, containing these Articles.

I.

That the said Sir Edward Heron, upon three severall summons of both Houses of Parliament, refused to make his appearance before them, but in a slight and scornfull manner returned answer; he had a countermand from his Majesty, and could not obey the Orders of the House.

2.

That in a traisterous manner the said Sir Edward Heron procured many of the Gentry of that County to subscribe to a seditious and scandalous Petition, by his direction framed against the proceedings of Parliament, in defence of his Majesties proceedings, and sent the same by his man to the Parliament.

3.

That being sent for by Messengers from the House of Commons as a Delinquent, to answer the framing of the said Petition to the House, hee refused not onely so to do, but Apprehended and arrested the Messengers and committed them to Prison.

4.

That in a trayterous and Rebellious manner hee hath raised about one hundred men of the Inhabitants of that County, and actually levied warre upon the Kings good subjects apprehending, fining, and Imprisoning all such as he could, which indeavoured to oppose his trayterous actions and designs.

6. That

5.

That being commanded by a Warrant from the Lord and Deputy-Lieutenants of the County of Lincoln, to lay downe his Armes and make his Appearance before them, and answer his Contempt in not obeying the summons of the House, he returned a slight answer and repaired with his Company to his house, where he fortified himselfe with Armes and Ammunition, and stood out against the Parliament.

6.

That he hath bought of Recusants, and ill-affected persons of that County, Armor, and privately conveyed to his House the Armes of professed Papists, because they should not be disarmed, fostering and maintaining Priests and Papists in his house.

7.

That he procured a Cart-load of Armes more to be brought to his house on Tuesday the fourth of this instant Moneth, and the same being seized upon by the Parliaments Forces, he in a trayterous manner, with about fifty persons issued out of his house armed, and assaulted those that had seized the said Armor, and being demanded to yeeld himselfe, and goe with them to the Parliament, he refused and stood upon his guard till he was taken by force, and brought to the Parliament.

These Articles being read in the House of Commons, and some debate upon the same, they were appointed to be read againe the next morning the second time.

FINIS.

R

N

I

H

Lord
de, to
before
sum-
d ro-
tified
d out

Bed
idea
by
ing

to
in-
the
ich
and
at

to
rd
ia-
m-
re
the

TO THE ^{Lo}
KINGS
Most Excellent
MAJESTIE.
The Humble
PETITION
O F

R. Lincoln
His MAJESTIES loving SUBJECTS
in the Countie of *Lincolne*: Presented to him
at SHREWSBURY, *October 2.*

Together with
HIS MAJESTIES
ANSWER
To the said PETITION.

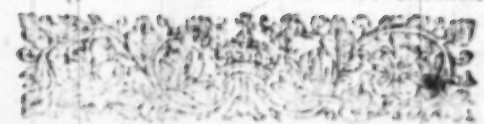


LONDON,
Printed for *Joseph Horton*. Octob. 14. 1641.

REPORT OF
KING
MAYESTY
PETITION



AND
TO THE



Printed for J. G. & Co. Stationers, Old Bailey, London.



To the Kings most excellent Majesty.

The Humble

PETITION

OF

*His Majesties loving subjects in the
Countie of Lincolne: Presented
to him at Shrewsbury, Oct. 2.*



IN all humility re-
presenting as our
thankfullest ac-
knowledgmet to
God, and to your
Majesty, of the
greatest blessings which we have for

A 2

these

these many yeeres enjoyed under
your gracious Government, and
particularly, the blessed fruits of this
present Parliament, by your Maje-
sties wisdom and goodnesse assem-
bled, whereby many wholsome
Laws have beene enacted, the great
honour of your Majesty, reliefe of
your People, the prosperous govern-
ment of this, and happy settling of the
late troubles in both Kingdomes: So
our saddest regrete for any the least
misunderstandings and differences
which have happened between your
Majesty and the said Parliament, or
any member of the same, with our
many distractions thereupon, and
feares of the utter ruine of your Ma-
jesty, and your royal Posterity and
Kingdome, by the malicious and in-
solent

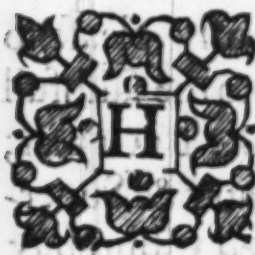
solent designs of the Popish party,
and the advantage that forrain ene-
mies may easily take thereby.

Humbly prostrating our selves at
your Majesties feete, most affectio-
nately pray that your Majesty and
Parliament may by all good meanes
be firmly united, and for that pur-
pose you would graciously please to
reside neer, & listen unto the faithfull
counsaile of your said PARLIAMENT,
whereby Romish Idolatry & Super-
stition may be extirpated, Church &
Common-wealth duly reformed, the
true Religion, & allthings else settled
in a blessed peace under your Maje-
sties Government, and wee shall still
have further cause to continue our
chearfull aids, both of persons and e-
states, for your Majesty and your
A 3 King-

Kingdoms prosperity and honour,
and ever pray for Your Majesties
long and happy reigne over us.



HIS MAJESTIES Answer to the
Petition of the County of LINCOLNE.



Is Majesty hath given
me expresse command
to give you this his An-
swer to your Petition,
That this Petition (as
some others of this nature) is grounded
upon misinformation, and (being grie-
ved and highly offended, to see how the
good people have beene and are abused
by) false Rumors and Intelligences,
which have procured causelesse feares
and apprehensions, refers the Petiti-
ners

ners to the two Answers he hath given
 to his Parliament, viz. to the Decla-
 ration presented to him at New-
 market, and to the Petition presen-
 ted to him at York, wherein you shall
 clearly perceiue that his Majestie
 is not gone but driven from his Parli-
 ament, and therefore His Majestie
 hath reason to thinke that now (under-
 standing the love he beares to, and con-
 fidence he hath of his peoples fidelitie,
 as likewise his constant resolution for
 the maintainig of, & governing by the
 Lawes of the Land) you may finde
 reason to Petition the Parliament to
 comply with His¹ Majesties just de-
 sires and gracious offers, this being the
 onely way safely & speedily to cure the
 present distractions of this Kingdome,
 and (with Gods blessing) to put a hap-
 py

py end to the Irish Rebellion, for the
 effecting whereof (as His Majestie
 hath often said) hee will never spare
 paines, nor decline any hazard of
 his Person or fortune.

NICHOLAS.

FINIS.

the

the

re

TI

1.

3

41

5.

41

1

—

13

1

11

10

10

10

10

10

10

10

10

10

10

A perfect Relation of four

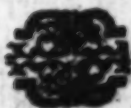
11

LETTERS

OF

Great Consequence, Read in the House of
England Commons, *Oct.* 11. and 12.

1. The King of Spaine His Letter to His Ambassadour, concerning the Affairs in *England*.
2. Of the taking of five ships by the Merchant Adventurers, that were coming out of Spain to aid the Rebels in *Ireland*, with great store of money, Arms and Ammunition.
3. Captain *Thompsons* Relation to the House, of his taking Sir *Edward Berkeley*, and divers others in the County of *Somerset*, and his bringing of them up to *London*.
4. Secretary *Nicholas* his Letter, concerning the Earl of *Essex*.



October 14. Printed for Robert Wood, 1642.

A period Relation of four

LETTERS

OF

Great Consequence, Read in the House of
Commons, Oct. 11. and 12.

1. The King of Spain's Letter to His
Ambassadors concerning the Affairs in England.

2. Of the taking of five ships by the Mar-
shal Adventurers, that were coming out of Spain
to aid the Rebels in Ireland, with great store of mo-
ney, Arms and Ammunition.

3. Captain Thompson's Relation to the House
of his taking Sir Edward Baskley, and divers others
in the County of Down, and his bringing of them
up to London.

4. Secretary Nicholas his Letter, concerning
the Earl of Essex.



Oct. 14. Printed for Robert Wood. 1647.



RELATION

The taking of five ships by the *Marchants* Adventurers, that were coming out of Spain to aid the Rebels in Ireland, with great store of money, Arms, and Ammunition.

On Tuesday last Letters were read in the House of Commons intimating, that the *Marchants* Adventurers for Ireland, had taken five ships which were coming from Spain laden with Ammunition, and other provisions for warre, that were coming toward Limbrick, to aid the Rebels in Ireland, and as it is credibly informed, they took with

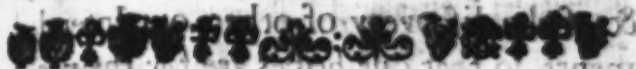
the Rebels in the

the said ships, and ammunition at least
30000 *l*. in money.

Whereupon the House taking it into
serious consideration, that it is a Breach
of the Treaty between *Spain* and *Eng-
land*, that they should send aid into *Ire-
land*, to assist those that are Rebels to the
Crown of *England*, they sent to the Spa-
nish Embassadour, to desire him to send
to His Master the Catholique King, that
He should prevent the coming over of
any such aid and assistance into *Ireland*,
or any other part of His Majesties Do-
minions, because it is plainly against the
Articles of Peace, between *England* and
Spain.

And because the *Dunkirks* do rob and
pillage our English Marchants, and others
of His Majesties good subjects and do use
their uttermost endeavour to bring relief
to the Rebels in *Ireland*, the Parliament
has granted Letters of Mart to certain
Marchants to send out ships to cleane the
Straites to catch upon all Pyrats or other
ships sending aid to the Rebels in *Ire-
land*

land for against the Parliament, and to take
them as their lawfull Prize.



A Letter from the King of Spain to His
Privie Counsell at *Madrid* in *Spain*, when they
were consulting of the Affaires of *England* and
Germany.

Right Trust and wellbelovéd Co-
sensus and Counsellours, we greet
you well, Whereas We had a hope
by Our Agents in *England* and *Germany*,
to effect that great Work of the Western
Empire, and likewise on the other side
to surprize *Venice*, and so incirculing Eu-
rope at an instance, and to enfold it in
Our arms, to make the easier Rode upon
the Task in *Africa*, and at length to reduce
all the World to Our Catholique Com-
mand. And whereas to this holy end We
had secret and sure plots and projects on
foot in all Christendome, and good In-
telligence from all Courts,

Know

Know ye, that after have received late
and sad News of the apprehension of our
moſt truſty and all Pentioner Barnevelt,
&c. of the diſcovery of other our Intend-
ments, ſo that our hopes are for the pre-
ſent adjourned till after more convenient
and auſpicious time.

We therefore will ye preſently upon
ſight hereof, to break off your conſultati-
on, and repair ſtraight to Our preſence,
there to take further directions, and pro-
ceed as the neceſſity of the time and cauſe
ſhall require.

Captain Thompſons Report to the Houſe of
of Commons, October 12.

On Wedneſday Captain Thompſon that
hath done good ſervice for the Parlia-
ment in ſome ſervice, came to the Houſe
certifying them, that he had with much
difficulty and danger taken Sir Edward
Rieu, Sir Edward Berkly, and certain o-
thers of thoſe that were the principall
Incendiaries of diſcord in that County,
and

and that they were coming up with a
guard to the Parliament, and would be at
London in five days. A Letter was intercepted going from
Secretary Nicholas to the Duke of Newcastle,
affirming with confidence, that Collonell
Sands should acknowledge he was through
mis-information, and his own ambition,
drawn to, side with the Parliament, and
that his conscience did assure he was en-
gaged in a bad cause, and craved pardon
of God and the King, and would hereaf-
ter, if he recovered turn against the Par-
liament.

This being made known to Collonell
Sands at Worcester, October 4. he did ex-
presse much Indignation against the Se-
cretary, and said that such perfidious per-
sons as he was, did make the King do that
he would not doe, and that it was false
which the Secretary had written: For he
was so farre from repenting to lay down
his life in this Cause in the King and
Parliaments behalf, that if he had tenne
thousand lives he would sacrifice them
all

all, and was satisfied in his conscience,
that they were the Kings best subjects
that stood with the Parliament to defend
Religion, Laws and Liberties, and they
the worst Subjects that did advise or as-
sist his Majesty by force to destroy his
Parliament, and in them Religion, Laws
and Libertie.

The Secretary further writ, that the
Essexians were but 8000 foot, and 1000
Horse, and that His Majesty had 15000
foot well armed, besides the Lord Stra-
3000 men, and that His Majesty intends
for London.

E N D

卷之四
四

1871

1872

1873

1874

1875

1876

The Queens Majesties
Message and Letter from the
Hague in *Holland*, directed to the
Kings most excellent Majesty, &c,

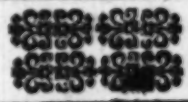
Being sent in that Ship which was forced to put
in at Yarmouth by reason of a Leake which she sprung
at Sea, and was bound for Newcastle, who had in her fifty
Commanders, besides other common Souldiers, 400.
Barrels of powder, ten peeces of Ordnance, and
great store of other armes and ammunition,
all which was sent to his Majesty.

And now comming up to *London* to be disposed of by the Par-
liament for the Kingdomes safety and security, which
Letter, with divers others, are in the custody of

————— *Henry Elsing Cler. P. Dom. Com.*

*All which Letters were cast over-board into the Sea, and
miraculously saved by a Sailor in the said Ship.*

Also the Declaration and Petition of the *Palgrave* and the
Queene his mother to both houses of *Parliament* for
their annuall pension, withall denying and dis-
claiming in having any hand or consent
in Prince *Roberts* unruly actions,
against the Parliament.



The Quakers

of the Yearly Meeting

Philadelphia, 1844



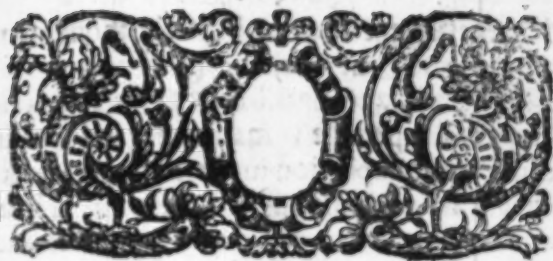
Resolved, That the Yearly Meeting of the Quakers, Philadelphia, 1844, be held at the Friends' Meeting House, Philadelphia, on the 1st of September, 1844.

Resolved, That the Yearly Meeting of the Quakers, Philadelphia, 1844, be held at the Friends' Meeting House, Philadelphia, on the 1st of September, 1844.

Also the Declaration and Sentiments of the Yearly Meeting of the Quakers, Philadelphia, 1844, be read and approved.



Resolved, That the Yearly Meeting of the Quakers, Philadelphia, 1844, be held at the Friends' Meeting House, Philadelphia, on the 1st of September, 1844.



The Queenes Message and
Letter sent to the Kings Most Ex-
cellent Majestie, from the Hague,
the eight of *October*.



Most Royall and Illustrious Monarch
of great Brittain, my great, my good
and worthy Liege, the most regall
object of my loving heart, best affe-
ctions and utmost endeavours; Be
pleased to let this paper in all humi-
lie salute your Princely hands, and to give your
Princely cogitations some account of my endeavors,
(as I am bound in duty, and as I am your Spouse and
loyall wife) for your Majesty in my absence, my love
having now no other wayes left of expectation, but
by being Your humble and faithfull Agent in accom-
modating and promoting your high affaires, where-
in if my words, the pledges, and earnest solicitors
for the improvement of Your present Fame and glo-
ry, may carry in them any strength of perswasion, I
would

would earnestly encite your Princely thoughts to a remembrance of your Majesties Resolution to carry forward your designs untill they grow to a famous maturity and ripenesse: maintaine and continue your cause and complexion in the hardy prosecution of your affaires without any mitigation, unless an honourable satisfaction may make you disbandon and raise your former Intentions: Now you have a large field given you, wherein the illustrious virtues inherent in your Royall Person may be actually expressed, and give the whole Christian world which are now Spectators, and the eye of all Christendome upon your Person, a cleare approbation and testimonie that Your Majesty merits that noble attribute annexed to your Royall Title, Defendor of the Faith: for by such like actions as these, Princes live when they have paid their debt to Nature, and will be their own monument which shall be everlasting, and more durable then that of Marble. Be therefore constant in your Princely resolutions, full of your own Cause and your Majesty shall never want external accommodations and Forreign compliances, which by my earnest endeavours and solicitations have of late bin somewhat advanced, having obtained a list from our Brother the Prince of Orange, from whence as the speciall merit did distinguish them in worth, I have selected out of that number some choyse, well experienced and serviceable souldiers, such as shall bee forward with courageous affections to maintaine Your Princely affaires, and to amplifie your renowne and glory in the engagement of present actions: and out of these deserving men, I have sent fifty stout Commanders

manders; who will be alwaies be ready to doe your Majestie service in your Army, and that I might further supply and serve your present occasions, I have caused 400. barrells of powder, and 10. pieces of ordnance; to be conveyed to your Majesty, besides good store of all other ammunition, necessary upon all warlike occasions. The compliyanse of our noble Brother the Prince of Orange is so settled in a firme complexion, sympathising, and affectionately agreeing with the present condition of affaires; that he hath by many demonstrations given testimony thereof, and by raising divers sums of money for my use, hath endeavoured the inclination of his particular affections, amongst other accomodations least your Majesty should be any ways necessitated, I am to certifie your Majesty, that the Jewels of your Crown are for present receipts engaged to some certaine Jewes of Amsterdam. Moreover I am to give your Highnesse cause to esteeme the cheerefull undertakings and forward alacritie of our Brother the Prince of Orange, who will with all carefull vigilancy be ready to take all opportunities for your Majesties advantage, and will with cleere intentions wherein you may repose trust, bee ready to expresse himselfe in all Christian Offices: My acknowledgment of Prince Robert's valiant courage and love exprest in personall actions, & those adhering to your Majesty, being arrived to my knowledg by a letter lately sent to Mr. Iermin, must needs deserve my approbation and highest commendation, since his worth and noble actions are of such transcendent expression of Princely merit. Amongst the other endeavours of my affectionate de-

fires, the States haue been earnestly solicited for their ayde and assistance, which as yet cannot bee induced upon them to grant, nor can I by any perswasion obtayne the effect of my urgent motion, though I hope my Letters sent unto my Brother the French King, shall infuse a Royall flame into his breast, and make him through accomptable fullnesse of your Highnesse Cause, give such ayd unto your Majesty, as may expresse him Royall in his thoughts, and tender of his Regall relation unto your Highnesse; but if my Letter should be so unhappy as not fully to inflame and instigate his minde to awake his power in Your ayd and defence, I cannot nor will not see your actions brought on with so much expectation any way disanimated, but since the Ages hopes must be the production and businesse of Your weighry affaires, my personall solicitation shall at my going into France enduce and incline my most Christian brother to appeare in promoting and assisting your Majesties cause and actions, which are so full of honourable Justice: though absent till wee bee resident in your Princely heart, and beleive my affections and endeavours are ever ready to serve your Majesty.

Sir, I am and allwaies shall be your most dutifull wife and liege woman.

HENRETTA, MARIA,

THE



The Declaration and Petition
of the Prince Palgrave of the *Rhyne*,
and the Queene his Mother, disclaiming
and discourtenancing Prince Robert in all his
uncivill actions which he useth in this Kingdome, desi-
ring both houses of Parllament not to stoppe
their annuall pensions due to them for
his cause which they cannot help.

Their Protestation and Declaration, &c.



WE do in the presence of Almighty
God, and to all the whole World,
and in the sight of all good men,
in no manner approve, allow, give
consent, or any way countenance
the unjust and unruly actions of my Son Prince
Robert now in *England*; and so do I the same with
the Queene my deare mother, by the same vow
disrelish and hate all those outrages and cruel-
ties of my brother Prince *Robert*, and it grieves
us at our very Soules for his unhumane cruelties.
we heare he commits, whose passion wee cannot
confine,

confiner, and whose hot spirit we cannot calme nor diswade him from acting, by all the lawfull meanes which we have used, as by Letters, Messages, and intimate friends.

And our petition and desire is to the honorable houses of Parliament, that our annual pensions may be dueely payd us, which is our chiefest lively-hood under God, and that wee may not suffer and languish for his sake, whose actions and behaviour we cannot helpe. Hoping that both Houses of Parliament will speedily consider of our petition which we have sent unto them, having continually found that favour from this Kingdome of *England*, for their reall loves in our distresse, that we are bound to assist you & your Nation both with our prayers and thanks, which is only acceptable and best pleasing unto God, and to all righteous men.

And for my particular, I take God to witnesse, so long as I was in *England* with his Majesty, I laboured for peace, and a Reconciliation betwixt his Majesty and his Parliament, but finding that I could not prevaile, but I was over-borne by a strong faction who had his Majesties care, I took my leave, and went from Holland, obeying and hearkning unto my deare mothers counsel, whom I shall willingly obey and abide with.

From the Hague 5. Octob. 1642. FINIS.

D

T

o

—

—

o



A Perfect

13

DIURNALL OF THE PASSAGES

Of the SOULDIERs, that are un-
der the COMMAND

OF THE

LORD SAY

In OXFORD.

James (William) K.

From the 9th. of *Septem.* to the 6th. of *Octob.*



Octob: 14

LONDON,

Printed, for RALPH MAEB, 1643.

A Paper

DUNN AND

OR

THE PASSAGES

Of the Soundings, that are

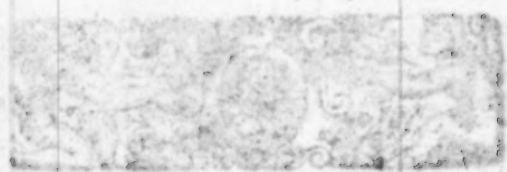
at the Command

OF THE

LORDSAY

In OXORD.

From the 1st of January, 1644, to the 1st of May, 1645.



Printed by

LONDON,

Printed, for RALPH MARR, 1644.



A perfect and true Relation of the daily
 Passages and Proceedings of the souldiers which
 are under the Lord *Sayes* Command in *Oxford*,
 From the 9. of *September*, to the 6. of *October*.

ON Friday, the ninth of *September*, upon notice of great forces comming to *Oxford* there was a resolution in the meeting of the Heads of Houses, to lay downe all Armes, and to send a Letter to the Lord *Say*, who was in the way with them at *Alesbury*, as it was reported, which Letter met great Forces at *Alesbury*, but not the Lord *Say*.

On *Saturday*, all the Doctors (except Doctor *Radcliffe* and *Bambridge*) went aside, the same day Sir *John Byron* with his company, about 200. who had beene here a fortnight, went away towards the King, and with him Doctor *Turner*, Doctor *Nurse*, *Gil. Wals*, and some others. Doctor *Turner* was on the way taken, and carried to *London*, and is now (as it is said) in *Newgate*. The same day Doctor *Pink*, Pro-vice chancellor, went to *Alesbury* to put himselfe into the hands of the Lord *Say*, but met him not, but was apprehended by the souldiers there, and carried away to *London*, and is now in the *Gatehouse*.

On *Sunday* we had no Sermon at Saint *Maries*, the Doctors and Proctors and Preachers being gone.

On *Munday* came in Colonell *Gouernin* and Colonell *Trown*, with about 500. horse, compleatly armed, they stayed till *Wednesday*, and did no harme.

On *Wednesday* in the forenoone, all left *Oxford*, and went towards the *Norsh*; on the same day in the afternoone, came

in the Lord *Say*, with about two hundred Horsemen, well armed, with an intent, as it seemes, to search for Armes in all Colledges, and in suspected houses, and to know what is become of Colledge Plate, whether sent away, or alienated from the Colledges.

That night they searched *New-Colledge*, where they found some armes, and tooke them away.

On *Thursday* they searched *Christ-Church*, and found nothing, not in the Treasury it selfe, which was broken open, but at night, upon some information, they found underground, covered with a pile of Wood some Armes, and the Colledge Plate, which was all taken away, with intent, as it is said, to preserve the Plate for the future use of the Colledge.

This day *Napiers House* was searched, but little found. The same day they went to *Corpus Christi Colledge*, and demanded their Armes, which were delivered, and so without search left the Colledge.

The same day they went to *Merr. Colledge*, and being assured that they had no Armes, and that their Plate was safe, in their custody, they left the Colledge.

September 16.

On *Friday* they searched a House by *Christ Church*, where they found seven Trunks of Doctor *Fells*, and others, which they tooke, but have restored them.

On the same day they searched *Master Thomas Smiths* house, where they found a Chest of Plate, belonging to *University Colledge*, which they tooke, but (as it is said) will be restored againe.

The same day they went to *Farrer Colledge*, and demanded Armes, and an account of their Plate, being answered that there was no armes there, but Colledge *Holberts*, and that the Plate was all within the walls, and above ground, they departed, having a good opinion of that Colledge, which is very quiet and safe.

Thence they went to *Jesus Colledge*, which (not receiving the like account) they searched throughout breaking open all Chambers.

Chambers, Studies, Trunks and Desks, and found one *Ten-herd* and two *Pikes*, which they tooke.

The same day they went to *Lincoln* and *Bradenose*, receiving the like account as in *Exeter* Colledge, they departed excepting that in *Bradenose* they had some Armes, all the souldiers that saw *Exeter* Colledge did commend it, especially for the Chappell.

The same day they went to *Saint Johns*, where they received some Armes, and a faire account of the Plate, as (as) in the Colledge, and so departed.

The same day the Lord *Say* had a view of the Towne Armes, in broken Hayes, intending to have a second view, and to settle the *Armes* there.

The same day some Goods of Doctor *Nurses*, and some Trunks of Doctor *Frewens*, were upon information, found at *Heddington*, and so brought in.

On *Saturday*, New Colledge was leached againe, but nothing found; this day also *Magdalen* Colledge was visited, the Armes given up, and the Presidents Lodging searched.

On *Sunday*: There were one Sermon at *St. Maries*, and two at *Allhallowes*, where most of the Souldiers came, and had a guard of Musketteeres at each doore.

The same day some Souldiers entred into *St. Michaels* Church at Service time, and required the Surplice, and Masse booke, as they called it, but were kept off by the Women and others: Divers Country Churches about, have also bin entred into, and the Surplices taken away.

On *Monday*: They went some to *Godstow*, and took away ten excellent Horses out of *Sir William Watsons* Stable.

On *Tuesday*, The whole company left *Oxford*, except about thirty men, as they passed before *Saint Maries* doore, they shot downe with much adoe, the head of the *Virgin Mary* over the doore, which much moved the people.

Thence they went to *Allsoules-Gate*; to shoot at the Statue over it but were set upon by two or three hundred men and women, who with stones beate them all off, and hissed them all along the street as farre as *East-Gate*.

On *Wednesday* The rest went away with the Carriers Wag-
gon

gon, wherein they carried one Chest and two Trunks of Plate which was taken up in *Oxford* the Chest belonging to Universitie Colledge, which is sent for back againe by the Lord *Say*.

On *Thursday* About six hundred Foot came into *Oxford* and lodged there, all belonging to the Regiment of the Lord *Say*: That night the Lord *Say* came with a company of Horsemen from his House in the Country to *Oxford*, to see and dispose of the 600 Foote.

September, 23.

On *Friday*, The Lord *Say* with some of his Company went to *Balist* Colledge, and received a few Armes, and searched the Masters Lodgings.

The same day he went to *Trinity* Colledge, where nothing was done, thence to *Wadham*, where they had a few Armes, and so returned.

On *Saturday*, The Lord *Say* sent for the heads of Houses, that were at home, and Deputy heads to his Lodging, where after some expression of his care and affection to the Universitie, he asked them whether they liked to have a Garrison or no, for the safety of the place, to which it was answered, that the very name of a Garrison would keepe off the Schollers that were gone, and drive the rest after; and undoe both the Universitie and Towne, and therefore they desired (as the Towne had done before) that there might be none, which was yeilded to, with a charge, that they should by all meanes helpe to prevent any future disturbances of the peace of the place.

On *Munday* *Septem.* 26. The 200 Souldiers that came in on *Thursday*, left *Oxford* and went towards *Worcester*.

On *Tuesday*, Came in about 2600. Foot.

On *Wednesday* the Fast day, part of the 2600, went toward *Worcester*, and the rest on *Thursday*.

On *Thursday*, Came in about 2000. Foot more and lodged here, being of 2 Companies, some Blew-coates and some Gray-coates, most of them stout and able men, and completely Armed.

September

September 30.

ON *Friday* some difference was betweene some of the Blew Coats and some of the Gray Coats, but the matter was taken up without any mischiefe done.

On *Saturday*, being the first of *October*, some of the said souldiers were trained in the fields, by *Wadham Colledge*, and nothing else done.

On *Munday*, the third of *October*, all the aforementioned souldiers left *Oxford*, and went towards *Worcester*.

The same day came 120. Horsemen, compleatly Armed, and went away towards *Worcester* on *Tuesday*.

On *Thursday* came 60. Horsemen, compleatly Armed, and passed on the same day towards *Worcester*.

F I N I S.

On the 10th of June, 1864, the
the 8th of June, 1864, the
arrived at the place without any
On the 11th of June, 1864, the
nothing else.
On the 12th of June, 1864, the
The 13th of June, 1864, the
and went away towards
On the 14th of June, 1864, the
the 15th of June, 1864, the



A Continuation of certaine Speciall and
Remarkable Passages from both Hou-
ses of PARLIAMENT, and divers
other parts of the KINGDOME, from

Munday the 10 of October, till Fryday
the 14 of October. 1642.

Containing these particulars, viz.

1. A true Relation of the Proceedings in York-shire since the last treaty of Peace with the Archbishop of Yorke, being fled from Pomfre-Castle, and going to the King.
2. Concerning the raising of 2 Regiments in Lincoln-shire for the Parliament.
3. A Letter from the Lord Generall from Worcester, declaring his Proceeding, and of his sending more forces to Coventry, to prevent the Cavaliers coming backe againe towards London.
4. Of Captaine Kittlesby being accused of high Treason.
5. A true Relation of His Maiesties being in Derby shire, and in what manner the Countie of Derby and Flint had their Armes taken from them, and what store of Armes were in those two Counties.
6. Of the disorder of His Maiesties Army at Shrewsbury, and how they plundred even in His Maiesties presence.
7. Of the Papists bringing their Plate to Shrewsbury to be coyned.
8. Of Letters out of Holland concerning the Queene, and of a Bishop that is lately come to Her out of France.
9. That the B. of Durhams house in the North is prepared for the Queen.
10. Of Letters intercepted at Colbrooke, and brought to the House.
11. A true Relation of the taking of 5 Ships, with Armes and Ammunition that were going to ayd the Rebels in Ireland.
12. Of Sir Edward Radney, and Sir Edward Berkleyes being apprehended and brought to London, with divers other Delinquents.
13. Of the Lord Herberts raising of forces in Wales.
14. An Order of the House concerning the Navy.
15. A Letter from the E. of Essex concerning his marching forwards to meet with the Kings Army, and his giving notice to divers Counties to stand upon their guard.
16. A true Relation of the condition of the City of Hereford, and the whole Countie.
17. Of 7 Troops of Horse that are now marched to His Excellency.
18. Of Letters from Sberbourn, and what forces are gone to Pendennis Castle against Sir Ralph Hopton.

155 of 174

11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58
59
60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88
89
90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116
117
118
119
120
121
122
123
124
125
126
127
128
129
130
131
132
133
134
135
136
137
138
139
140
141
142
143
144
145
146
147
148
149
150
151
152
153
154
155
156
157
158
159
160
161
162
163
164
165
166
167
168
169
170
171
172
173
174
175
176
177
178
179
180
181
182
183
184
185
186
187
188
189
190
191
192
193
194
195
196
197
198
199
200
201
202
203
204
205
206
207
208
209
210
211
212
213
214
215
216
217
218
219
220
221
222
223
224
225
226
227
228
229
230
231
232
233
234
235
236
237
238
239
240
241
242
243
244
245
246
247
248
249
250
251
252
253
254
255
256
257
258
259
260
261
262
263
264
265
266
267
268
269
270
271
272
273
274
275
276
277
278
279
280
281
282
283
284
285
286
287
288
289
290
291
292
293
294
295
296
297
298
299
300
301
302
303
304
305
306
307
308
309
310
311
312
313
314
315
316
317
318
319
320
321
322
323
324
325
326
327
328
329
330
331
332
333
334
335
336
337
338
339
340
341
342
343
344
345
346
347
348
349
350
351
352
353
354
355
356
357
358
359
360
361
362
363
364
365
366
367
368
369
370
371
372
373
374
375
376
377
378
379
380
381
382
383
384
385
386
387
388
389
390
391
392
393
394
395
396
397
398
399
400
401
402
403
404
405
406
407
408
409
410
411
412
413
414
415
416
417
418
419
420
421
422
423
424
425
426
427
428
429
430
431
432
433
434
435
436
437
438
439
440
441
442
443
444
445
446
447
448
449
450
451
452
453
454
455
456
457
458
459
460
461
462
463
464
465
466
467
468
469
470
471
472
473
474
475
476
477
478
479
480
481
482
483
484
485
486
487
488
489
490
491
492
493
494
495
496
497
498
499
500
501
502
503
504
505
506
507
508
509
510
511
512
513
514
515
516
517
518
519
520
521
522
523
524
525
526
527
528
529
530
531
532
533
534
535
536
537
538
539
540
541
542
543
544
545
546
547
548
549
550
551
552
553
554
555
556
557
558
559
560
561
562
563
564
565
566
567
568
569
570
571
572
573
574
575
576
577
578
579
580
581
582
583
584
585
586
587
588
589
590
591
592
593
594
595
596
597
598
599
600
601
602
603
604
605
606
607
608
609
610
611
612
613
614
615
616
617
618
619
620
621
622
623
624
625
626
627
628
629
630
631
632
633
634
635
636
637
638
639
640
641
642
643
644
645
646
647
648
649
650
651
652
653
654
655
656
657
658
659
660
661
662
663
664
665
666
667
668
669
670
671
672
673
674
675
676
677
678
679
680
681
682
683
684
685
686
687
688
689
690
691
692
693
694
695
696
697
698
699
700
701
702
703
704
705
706
707
708
709
710
711
712
713
714
715
716
717
718
719
720
721
722
723
724
725
726
727
728
729
730
731
732
733
734
735
736
737
738
739
740
741
742
743
744
745
746
747
748
749
750
751
752
753
754
755
756
757
758
759
760
761
762
763
764
765
766
767
768
769
770
771
772
773
774
775
776
777
778
779
780
781
782
783
784
785
786
787
788
789
790
791
792
793
794
795
796
797
798
799
800
801
802
803
804
805
806
807
808
809
810
811
812
813
814
815
816
817
818
819
820
821
822
823
824
825
826
827
828
829
830
831
832
833
834
835
836
837
838
839
840
841
842
843
844
845
846
847



A CONTINVATION

Of certaine Speciall and Remarkable

Passages from both Houses of PARLIAMENT,

and divers other parts of the Kingdome, from

Munday the 10 of October, till Fryday

the 14 of October. 1642.

Fryday the 14 of October 1642.



Unday the 10 of *October*, the House of Commons received Letters out of *Yorke-shire*, intimating, that notwithstanding the last treaty of Peace in *Yorke-shire* between the Earle of *Cumberland*, and the Lord *Fanefax*. Captaine *Horham* hath taken the Townes of *Doncaster* and *Selby*, with the Castle of *Cawood*, being the Seat of the Archbishop of *Yorke*, and that he hath taken in the said Castle of *Cawood* above 30 peeces of Ordnance, and a great part of the County come into the said Master *Horham*, to offer their service for the King and Parliament, and the Archbishop of *Yorke* perceiving that the whole West-Riding of that County, with a great number of the Trained Bands of the other parts of the Shire stood for the Parliament, he being at *Ponfret-Castle*, about ten miles

miles from Selby, fled from thence, and is gone to the King unto Shrewsbury.

The Earle of Cumberland hath since the last dissolution of the late Treaty summoned the County of Yorke to appeare before him, but they doe generally refuse to obey his Summons; For that this County is now reduced againe to a good posture of defence, and they doubt not but when there shall be two Regiments raised in Lincolne-shire (which is a businesse in present agitation) they shall drive the Earle of Cumberland and his Cavaliers out of the Countrey in a very sweet time.

Information was given to the House from the Lord General from WORCESTER, that having intelligence that His MAJESTIE had some intention to leave part of his forces at SHREWSBURY and BRIDGENORTH, to encounter with the Earle of ESSEX and his forces, and that he would march with the rest of his Forces towards LONDON, the said Lord Generall had sent three great peeces of Ordnance, and foure Troops of Horse to COVENTRY, to defend that City, and that they should be able to make resistance if any of the Cavaliers should under a pretence of coming that way for LONDON make any attempt upon the said City.

Tuesday, Captaine Kettleby was brought to the House, and after examination he was committed to prison, and the House agreed that an Accusation of high Treason should be drawne up against him: For betraying the trust reposed in him, and in stead of guarding the Seas against any supplies that should be brought to assist the Rebels, he guarded the Seas for the Rebels and turned Pyrat.

Information was also given by Letters, that His MAJESTIE had been at REXHAM in the County of DERBY, about fourteen miles from CHESTER, and that he had caused the Trained Bands of the Counties of DERBY and FLINT to appeare before His MAJESTY there, and that most of them came, and many others that were not summoned came to see the KING, but none of them brought any Armes with them, pretending that they did not understand that it was His MAJESTIES pleasure to have them.

them appeare before him in a warlike manner: Whereupon, they were dismissed for that time, and appointed to appeare againe at another day, and to bring their Armes with them; At which day so appointed, they appeared in their Armes, and after His MAJESTY had made a long Speech, using many invective words against the PARLIAMENT, and perswading the people to give him their best assistance, they were commanded to put off their Armes, that view might be taken thereof, which they had no sooner done, but all their Armes were seized on for his MAJESTIES service, and taken away from them, and carried to SALLOP, which made many of the people returne in much discontent, not knowing when they shall get their Armes againe, neither will it be any great accomodation for His MAJESTY; for there was not three hundred of sufficient Armes in those two Countiees.

It is certainly informed, That His MAJESTIES Army is in great disorder, and notwithstanding the Mint goes apace, so long as the Papists can procure Plate to melt downe; yet the souldiers are in great distresse for money, and live altogether by plundring and pillaging the Countrey. And although His MAJESTY hath promised to protect the Towne of SHREVVSBURY from any such violences and outrages; yet such is the impudent boldnesse of the souldiers, that they doe oppresse that Towne as bad as any other place, and have lately plundered M. Nicols his house in SHREVVSBURY, being a very honest Gentleman, and was last yeare High-Sheriffe of that Countie, and have done the like to many others.

It is credibly informed by Letters out of HOLLAND, That the Queene will remove from thence very speedily, and that there is a great Bishop come out of FRANCE to Her MAJESTY; and it is generally reported in HOLLAND, that he is come from the King of France to invite Her MAJESTY thither, and to prevent Her comming into ENGLAND; yet notwithstanding there is great preparation in the North of ENGLAND for her comming thither, and the Bishop of DURHAMs House is prepared in a readinesse for Her MAJESTY to repaire unto when She is landed.

Wednesday, a Messenger was sent up to the House, which was taken at Colbrooke by Captaine *Rigley*, as he was going downe with his Troop which had many Letters about him, that came from those of the Malignant Party, and were brought to the close Committee to be opened.

Information was given to the House, by Letters from Ireland, that the Merchant Adventurers have taken five ships that were coming out of Spaine, with great store of Armes, Ammunition, and Powder, to aid the Rebels, and that five Ships are gone from Dublin, to lie before Washford to prevent the bringing in of any assistance to the Rebels in that towne, it being the onely Haven towne that the Rebels have for the receiving aide from forraigne parts.

This day we brought up to London Sir *Edward Berkley*, Sir *Edward Rodney*, and divers others that were taken prisoners in Sommerfetshire, and were committed to severall prisons.

Letters came to the House out of Wales, intimating that the Lord *Herbert*, sonne to the Earle of Worcester, hath raised some forces for His Majestie, and that he proceeds with such violence, that he plunders all that are well affected to the Parliament, and when he hath raised what provision he can, intendeth to march with them to His Majestie.

The House have ordered that by reason of the Winter season, the Earle of Warwicke shall be called from Sea, and attend the service of the House, and that he should appoint one Captaine *Batten* to be Vice-Admirall in his roome, and there are 12 of the Merchants ships appointed to guard the Irish coasts all this Winter.

Letters were read in the House this Thursday morning which came from his Excellency the Earle of *Essex*, intimating that he had very strongly fortified the City of Worcester, and sent strong Forces to Kidderminster and Beudly, and intended to march after them to Kidderminster himselfe with his maine Army, and so intended to draw up towards Bridgenorth, for that there was intelligence that the King was bringing his whole Army thither. And that his Excellency had sent Letters to Coventry, and to Northampton & other Countreys to raise the Power of their Countreys, and

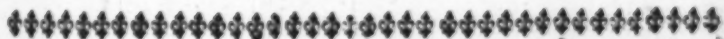
and that they should all stand upon their guard, and be ready to defend themselves, for feare the Cavaliers should suddenly come upon them, and that his Excellency would be ready to helpe and ayde them. And no doubt Shropshire will be ready to joyn with the Parliament Forces, for it is affirmed that they have robbed and plundered more in that County, than in any other that they have come in; and no doubt as their necessities increase, the Countrey will suffer the more where ever they come, which should be a motive for the Trained Bands of every County to stand firme together for the Parliament, that a suddaine period might bee put to this unnaturall War: If they would enjoy any thing which they now possesse, least it should be taken from them, and they repent when it is too late.

Letters more read in the House, that came from Hereford, intimating that those Forces which were sent thither by his Excellency the Earle of *Essex* have very strongly fortified that City, and had disarmed those of the malignant party, so that now that City and the whole County, were in a good posture of defence for the King and Parliament.

Information was also given to the House, that this night seven Troops more of horse would be with his Excellency the Earle of *Essex*, which came out of Sommerfetshire, under the command of the Earle of *Bedford*.

It was informed to the House by Letters from Sherburn, that according to the Order of Parliament, The Earle of *Bedfords* Forces had battered down the Castle, and laid it leavell with the ground; and that those Forces which the Earle of *Bedford* left behinde him, except 7 Troops of horse which are gone to his Excellency, are marched towards Pendenice Castle in Cornwall to take Sir *Ralph Hopton*, and that a great number of that County are gone along with them, the Countrey uen being more and more increased against him and the Cavaliers.

F I N I S.



L O N D O N, Printed for *Marke Wallage*.



A

CONTINUATION

Of certain Speciall and Remarkable Passages
from both Houses of Parliament, & divers other parts
of the Kingdom, from the 10 of October, to the 14.

Containing these particulars, viz.

- 1 The taking of five Ships by the Lord *Forbes*, upon the Coast of *Ireland*, as they were going to assist the Rebels with Ammunition and other Provision.
- 2 A Relation of two other Ships discovered by some of the Earle of *Warwick* Fleet at Sea, and by them pursued, but not yet taken.
- 3 His Majesties Instructions to the Earle of *Leicester*, Lieutenant of *Ireland*, read at a Conference of both Houses, and by them very well approved of.
- 4 A Declaration from the secret Counsell, Ministers, and Parliament of *Scotland*, in answer to the Declaration of the Parliament of *England*, expressing their joyfull acceptation thereof, and promising them, with their utmost ability to assist them, in bringing Delinquents to condigne punishment.
- 5 The bringing up of *Sir Charles Pollard*, *Sir Edward Brackley*, and the Marquesse of *Hertfords* Chaplaine, out of *Somersetshire*, to be examined by the Parliament.
- 6 A Conference betweene both Houses concerning his Majesties intention of coming with his forces towards *London* on Tuesday next, wher they resolved to draw up a Declaration, to give the Kingdome notice thereof that so every man might stand upon his owne guard, and both Country and City be put in a posture of Defence.
- 7 An Order of the Lords and Commons to the Bayliff: and Officers of *Tarmonth*, to search and stay all Ships going towards the North, as they shall find laden with any Ammunition for his Majesties service.
- 8 Another Order to the Major and Aldermen of *Exeter*, to raise the Trained Bands, and keepe a strong watch constantly, and mount their Ordnance in the Castle, providing sufficient men to guard it.
- 9 The Earle of *Pembroke* his returne to the parliament, having settled the Militia in *Wiltshire*, and the Isle of *Wight*.
- 10 Also the Lord *Covenry* his returne to the Parliament, having first submitted himselfe to his Excellency the Earle of *Essex*, and by him recommended to the Parliament.

A

CONTINUED

Of certain Special and Regular Sessions

from both Houses of Parliament

of the 17th Year

of the said Parliament

in the said Session

of the said Parliament

of the said Parliament

of the said Parliament

of the said Parliament

of the said Parliament

of the said Parliament

of the said Parliament

of the said Parliament

of the said Parliament





An Exact
COLLECTION,
Of divers Remarkable Truths,
which have beene presented to, and past
in both Houses of Parliament, from
the tenth of *October*, to the fourteenth,

1642.

*Published for the satisfaction of all those that desire true
Information.*



For Tuesday being the eleventh of
October 1642. Information came
to the House of Commons, that
the Lord *Forbes* had taken five ships
laden with all manner of Ammuni-
tion, and other Provision, to
Assist the Rebels in *Ireland*, they
were taken upon the Coast of *Ireland*, neare the
Haven, and after the taking of them five, there was
a discovery of two more, which some ships of the
Earle of *Warwicks* have now in chase.

A 2

Al.

Also this day at a conference of both Houses was read his Majesties Instructions to the Earle of *Lester*, Lord Lieutenant of *Ireland*, declaring his Royall pleasure and consent for the speedy suppressing of those Inhumane and blood thirsty Rebels, as enemies to his Crowne and dignity, who in so traitterous and rebellious anature have presumed to take up Armes against his good Subjects in that Kingdome.

Also further authorizing and commanding his Lordship to use all possible meanes for the discovery of all such persons, there in office, whether they be ministers, or others, which are any wayes disaffected, or Popishly addicted, and where he shall find any such, to discharge them of their places and commit that trust into the hands of such in whom he may repose a better confidence,

Which Instructions the Lords and Commons very well approved of, and his Lordship is providing with as much convenient speede as may be to take his Journey into *Ireland*.

Likewise this day, there was presented unto both Houses, a Declaration from *Scotland*, in answer to the Declaration of the Parliament of *England* concerning Church Government and the Booke of Common Prayer, expressing with how great thankfulness they received, & with what hearty affection imbraced their desires for unity in Religion, and conformity of Church Government to be used in both Kingdomes, and testifying their Resolutions

to petition the Kings Majesty to unite himselfe to his Parliament, that so they may with cheerfulness be encouraged to proceede in their faithfull endeavours of advancing his Majesties Honour, and prosperity of his three Kingdomes which can in no wise be effected so long as his Majesty suffers himselfe to be drawne away by the wicked Counsellors of those Malignant persons which are now about him; tending to nothing but the ruine and destruction of his Loyall Subjects.

Declaring also how Joyfull they are at the Parliaments intentions to put downe Bishops, Deanes and Chapters, Conceiving their forme of Church Governement to be of more divine and lawfull authority, as being most correspondent to them of the best Reformed Religion in those parts, further manifesting what great Incendiaries the Bishops and their Adherents are, and how Industrious they have still beene to hinder the worke of Reformation both in Church and Common wealth: And lastly faithfully promising the Parliament to assist them in the prosecution of these their designs with their utmost power and ability, that so these Kingdomes may be settled in peace and Tranquillity, and Delinquents brought to condigne punishment.

This Declaration was drawne vp by the Secret Counsell, Ministers, and Parliament of Scotland.

On Wensday the 12 of Octob. There was brought up to the house of Commons Sir Charles Pollard, Sir Edward Brackley, and the Marquess of Hertfords

Chaplain, who were all three taken in *Somersetshire*, and had formerly beene very busily employed in putting the Commission of Array in Execution and assisting the Lord Marquesse of *Hertford* at *Sherrbourne*, and other places.

They were apprehended by some of the Earle of *Bedfords* forces, and are now in prison till further time for their Examination.

This day also both the houses of Parliament were informed that his Majesty intends to raise his Army at *Shrewsbury*, (consisting as it is credibly reported of six thousand foot, three thousand horse, and fiftene hundred Dragooneeres) and advance towards *London* with all his forces, resolving to set forward upon Tuesday next, and to this end to the great feare and terrour of the Countreies through which he is to passe) his Majesty hath issued out divers warrants to the Inhabitants of *Shrewsbury* and the other Townes adjacent, to lend in Horses and Carts for his removall: Whereupon there was a Conference held betweene the Lords and Commons in the painted Chamber, and after some debate thereupon they unanimously resolved with all speed to draw up a Declaration, and by publication of the same in all parts of the Kingdome give them notice thereof that so every man may stand upon his owne guard, and both the City and Countrey be put into a posture of defence, and thereby be enabled to defend themselves from danger, in case the Cavaliers should offer any violence unto them, having little other main.

maintenance, but what they plunder and pillage for.

On Thursday also there was an Order made by the Lords and Commons assembled in Parliament, and directed to the Bayliffe and other Officers of the Towne of Yarmouth, declaring how acceptable a service they performed, in taking the Ship laden with Gun-powder and other Ammunition, being going for New-castle to assist the King, in his unnatural war against the Parliament, declaring that they had done nothing therein, but what is agreeable to Law, and for the same they shall be protected, and defended by the power of Parliament; And also they further Ordered, that they should have power to make stay of, and search any Ship, or Ships, going towards the North, to the assistance of his Majesty, and to make stay of all manner of Ammunition or other provision, for War whatsoever.

On this day also there was an expresse Order sent to the Major and Aldermen of the City of Exeter, that they shall have power to chuse them Captaines and Lieutenants, and to raise the Trained-Bands of the County, and to muster them, and also to keep a strong watch constantly, and to mount their Ordnance in the Castle, and provide a sufficient guard for it.

This day also the Right Honourable the Earle of *Pembroke*, being formerly employed in the Parliaments service, for securing the peace of the Kingdom, in Wiltshire, and the Isle of Wight, returned

ned home with much honor, having with little opposition put the Militia in Execution in those places, and lett them in a quiet condition, and very good posture of defence.

Master *Ulster* likewise, having againe as at divers times before beene sent into the Country upon the Parliament occasions, his businesse being effected, came home this afternoone.

This day also the Lord *Coventry* came into the City, who upon his submissiō to his Excellency the Earle of *Essex*, the Lord Generall, was by him recommended to the Parliament.



FINIS.

A

Sp

C

By

Al

Wit

Sen

the oppo-

place,

very good

at diver

upon

ing cir-

into the

ellency

by him

16
A Loving and Loyall
SPEECH

Spoken unto the Excellency of our Noble Prince

CHARLES:

By Sir *Hugh Vaughan* the 2. of October at
Ragland-Castle in Monmouth-shire in WALES,
at His happy Accessse and comming thither.

Also the manner of his brave entertainment, and
a Relation of divers rich Presents brought unto him
by the Gentry and Communalty of the Countrey,
Humbly tendering their true service to their

PRINCE:

With the PRINCES Speech, giving them hearty
Thanks for their kind Expressions of their Love.

Sent from a Gentleman of that Country, to one M. Francis
Meredith unto M. Henry Roberts, belonging to the
Customs-House. LONDON.

Cuts: 14



Printed for John Johnson. 1642.

A Loving and Loyal SPEECH

spoken unto the Excellency of our Noble Prince
CHARLES

By Sir Hugh Jephson knight of the shire
in the year 1645



Also the manner of his late entertainment and
the union of the County and City of London
by the County and City of London

PAVING

With the Princes speech giving their hearty
Thanks for their kind expressions

Set forth by the Gentlemen of the County of Middlesex
and the City of London, in the year 1645
Printed at the Gunpowder-House, LONDON.



Cuts: 14

Printed for John Iohnson

A loving and loyall Speech spoken un-
to the Excellency of our noble Prince *Charles*;
by Sir *Hugh Vaughan* the 2. of *October* at Ragland-
Castle in Monmouth-shire in *Wales*.

THis Country of *Wales* is so filled with
joy, by the gracious presence of you
their hopefull Prince *Charles*, so that
they know not how to shew it outward-
ly, or to speake unto you in such lan-
guage as may declare their unfained
and hearty gladnesse by your approach
and residence here in Ragland-Castle: The Genius of that
ancient building doth seeme to rejoyce, and the Walls are
now become a Cabinet to keep and preserve the eldest Jew-
ell of the Royall Progeny, and our dearly beloved Prince
Charles. It is the glory of the Brittaines, that we are the two
remaining and only one people of this Land, and we have
alwayes been true in our affections to our King and Coun-
trei, the eldest Sonne of our gracious Sovereigne having so
near Relation unto us as to be our Prince, and the Prince we
now behold with teares of joy, with hearts overflowing
with an inundation of love, with wishes, with desires, and
servent prayers, That Heaven would be alwayes auspicious
to our King and Prince *Charles*. We know no Sun that can
with the influence of Royall beames, cherish and warme

our true British hearts; But the Sup of our gracious So-
 veraigne, who now doth shine in the Horizon of Wales:
 We have no happinesse nor hope but what we derive from
 your gracious Aspect, & we reckon it amongst the greatest
 favours that divine Providence could doe us, to send you
 our hopefull Prince amongst us. In what the true and an-
 cient Brittaines may serve you, you may command us to our
 uttermost strength, our lives and Fortunes to be ready to
 assist you, the King and the Parliament, in all just actions,
 that none may suffer by the malignity of some ill-affected
 persons. Our loves, deare Sir, are so true and firme to your
 Princely Person, so that all we can promise cannot declare
 how ready we will be to actuate and expresse our love in re-
 all performances. The common people with hands and
 hearts are ready to help you in all honourable attempts,
 and our Gentry will shew their ancient virtue and valour
 in your service, and because we will not trouble you with
 further Protestations of our reall intentions, we will con-
 conclude this brieft Narratjoo with prayers to God to
 blesse and preserve you: And the Generall voice of this
 Countrey doth by this Speech bid you thrice welcome to

WALES.

The

The manner of Prince CHARLES his
entertainment in Ragland-Castle in Wales.



Se the Welsh-men did in many verball
Congratulations manifest the true
love and affections of the British
hearts unto Prince Charles, now kee-
ping Court at Ragland-Castle. So to
make their words true expressions of
their love and ambition to serve the
Prince, they did with cheerfull for-
wardnesse make divers substantiall demonstrations of their
professed affections; Love is alwayes active, and desires to be
be knowne and understood by signes, by evidences, and ma-
ny officious actions, it will appeare and be visible: And
this was manifest by Prince Charles his late entertainment
at Ragland-Castle in Wales; Which was performed with
much solemnity; the Castle was prepared and made ready
for his comming before his approach thither, some of the
chiefe roomes were richly hung with cloth of Arras, full of
lively Figures and ancient British Stories; all the other fur-
niture was rich and costly: At the first entring into the
Castle, the aforesaid Speech was by a person of good ranke
and quality spoke before the Prince, who in thankfulnessse
gave them a brieve answer in testimony of his acceptring
their love and tendered service; And besides, honoured the

Knight that delivered the aforeſaid Speech by reaching
 forth his hand to kiſſe, whereon the Knight imprinted a
 kiſſe as the ſeale of his affection: Then there was a great
 Feaſt of diuers varieties, eſpecially of Fowle, whereof there is
 abundance in thoſe Countries, and all this preparation did
 conclude in a curious Banquet, while Metheglin and other
 Britiſh drinks were plentifully afforded unto all the
 Courtiers: For the Welſh-men are of a true generous diſ-
 poſition, and when they are to give entertainment to com-
 mon ſtrangers, they will perſorme it with much civill cour-
 teſie; but eſpecially now having the happineſſe to ſee their
 young hopefull Prince in the heart of their Countrey, they
 could not endeavour enough (as they thought) to make it
 appeare that with all cordiall and hearty affection, the
 Prince was moſt nobly welcome into Wales, they ſhewed
 a glimpse of their true Britiſh love to the King and Prince
 in the aforeſaid Speech, congratulating his comming into
 the Countrey, promiſing him to be his true and faithfull ſer-
 vants, and after they had feaſted him and all his Court in a
 liberall, free and magnificent manner, they remembered
 that it was an ancient cuſtome to offer Preſents unto Prin-
 ces to gratulate their acceſſe and comming into a Countrey.
 Whereupon, to declare that their love was not barren like
 the Sea ſands, which yeelds nothing, but that as their
 Countrey was plentifull, abounding with all ſorts of pro-
 viſion, ſo their hearts were large and liberall, as became
 them who are acknowledged to be the ancient true Bri-
 taines, and to make their native liberallity apparent, they
 as ſoone as the Prince was come to Radnor-Caſtle, brought
 unto him diuers rich Preſents, and with many expreſſions
 of love preſented them to the Prince, ſome brought him
 peeces of plate of great antiquity, as might appeare by the
 ſhew

fashion

fashion thereof; The common people brought in provision for the maintenance of his Court, as young Kids, Sheep, Calves, Fish and Fowle of all sorts, and some sent in an Oxen, every one striving for the credit and glory of their Countrey, to exceed in severall expressions of generous liberallity. One Master *Lewis ap Morgan* a private Gentleman sent the Prince a peece of plate, with his Armes engraven thereon, being very massy and of great value, other Gentlemen and Squires of the County of Radnor-shire being descended of ancient Families, came bravely mounted to the Princes Court at Radnor-Castle, and there presented him with divers testimonies of their true good will and affection, every one in the delivery of his present desiring, are wishing all accumulations of happinesse unto their noble and gracious Prince *Charles*, offering together with their Presents their service unto him, and promising to assist him and his Royall Father King *Charles* upon any lawfull designe, to the maintenance, justice, piety and Religion, and defend their persons from all malignant enemies. The Prince being thus entertained and nobly used by the Welsh men, he shewed himselfe very gracious and loving unto them, and because he could not give particular thanks unto every person that presented gifts unto him; therefore in a great Assembly of Lords, Knights, Squires, Gentlemen, and many common people, the Prince made a very loving Speech unto them, and to gratifie their liberallity, and remunerate their bounty, he in this brief Speech following, rendred them hearty thanks for their Presents offered to him, and for the tender of their service upon all good occasions.

FINIS

The

The Princes speech at Rigland-Castle
in WALES.

Gentlemen,



Have heard formerly of the
great minds, the true affections
and meanings of the ancient
Britaines. But my kinde enter-
tainment hath made me confide in your love,
which I shall alwayes remember. I give you
commendations, praise and thanks for your
love, your bounty and liberall enterainment.
I know you desire nothing but thanks, you shall
be sure of that my favour as long as I am
Prince of WALES.

FINIS.

P E

In

By

PA
emili
quipp
flect
amur
fimo
fati
Cun
D.

con
wi
ran
im
it
an
th
th
S
h

the

you

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

the

To pray for Publick

PEACE:

In a Sermon preached in the Cathedrall
Church of Saint PAUL, Octob. 2. 1642.

By *MATTHEW GRIFFITH*, Rector of *S. Mary Magdalens* near *Old-Fishstreet*, LONDON.

Ἄναρχα δὲ πρὸς τὴν ἀποφασίαν τῆς λαοῦ ἐπινοήματα. & Graecis Acaecia ab
ambitione; id est, alium irroust, unde irrita sunt praefectorum hortationes; nemo suadet auscultare, sed
quisque imperare, ob factum ex inficitia natum. Nunquid tacebo igitur? Non fiet; licet aliis su-
perior, alii insulanti laeso, alii plaudant: Qui aliter sit? Deest charitas; hinc implacabiles &
constant errorum examinaeque sedent, iniqui, & moleroli recte sistorum lud ex, ut etiam bruti
sunt fratres: illa in suum genus quiescit, at nobis atrocissimum bellum erga domesticos. Nunquid
tacebo igitur? Charitas non patitur. Patres Babilonis non defuerunt officio, licet tres tantum,
cum talis habemus (συμφορὰν, καὶ συνθήκην) iustitiam, ac patronum, non silebo.
D. Bassius, de spiritu sancto, cap. 30. scil. ultimo.

The people through ambition are fallen into grievous Anarchy; Whence it comes to passe that all the Exhortations of their Rulers are in vain: No man will submit, but all would reign, being puffed up with pride flowing from ignorance. Shall I then keep silence? I may not; Though some supplant, others insult over me being down, and the rest applaud them that do insult. How can it be otherwise, since Charity is decayed? Hence some sit no lesse implacable and bitter examiners of things amisse, then unjust and malevolent Judges of things well done; so that we are become more brutish then the very Beasts, for they are quiet among themselves, but we vvaage cruell War against each other. Shall I then hold my peace? Charity vvill not suffer me. The children in Babylon discharged their duty, though they vv ere but thrae. Having God for my Patron and Protector, Ile not be silent, saith Saint *Isid* in his last Chapter
De spiritu sancto.

London, Printed for Richard Royston. 1642.

Control: 148

RESERVATION
P E A C E





To the Right Worshipfull,

The Citizens of

L O N D O N,

Grace and Peace.

Sirs,



As this Mother City is our Ierusalem, and you are the free Denizens of the same, who (by Gods blessing) have hitherto lived in Peace and Plenty; So, by all kinde of rights, this Sermon touching the Peace of Ierusalem, ought to be dedicated to you; as being prepared for you, and preached to you, and that by one of you; for I received my life at first (as being born) and my livelihood ever since (as being beneficed) among you. And therefore, as in Reason, you cannot but conceive that I wish you as well as my self (seeing my well-fare de-

The Epistle

1 Sam 3.
14.

pend upon yours) So in Religion, you cannot but receive this patheticall persuasion to pray for the publike Peace; seeing it is pressed upon you by that man according to Gods own heart, David himself: the plain Song is his, mine is but the descant: The words are his; mine but his Eccho: and being such, you can expect from me but broken and imperfect repetitions, and expressions, yet true, as the Eccho alwayes doth.

Psal. 79.

The great States-man (Tacitus) confesseth that it is a most miserable thing to fall into such times, in which men must both speak what they think not, and also do what they approve not: and it appears by many mens words and actions, that this is such a time as he complained of: But however others may temporize, yet Ingenuously professe, and be that the searcher of the heart can bear me witnesse, That in what I now present unto you, I have no sinister ends. Neither hope of preferment, nor fear of punishment, shall force me to speak or do any thing against the conviction of mine own conscience; which I shall ever labour to keep rightly informed; as knowing (and I could wish it were generally believed) That it is not enough to have conscience lead us, unlesse truth lead our conscience.

Galat 4. 7.

I gladly grant that many of you are zealously affected,

Dedicatory.

fecte*d*, and it were well if some of you were not a little infecte*d* by certain creatures of your own setting up (I mean Lay-Levites, if I may so call them) who stretch your purses, and straiten your consciences against the Doctrine, and Discipline establishe*d* by Law among us, by sowing the seeds of schism in the Church, and sedition in the Common-wealth, under pretence of (I know not what) extraordinary Illumination, and Revelations which those Dreamers dream of. But it is S. John's advice, Believe not every spirit, but trie the spirits whether they are of God. And if you bring them to the Touch-stone of Gods Word for tryall, you will finde some of them whom you took for currant, to be but counterfeit: and like so many Glow-worms, which though in the dark they sparkle like a Diamond, yet in truth they are but Vermine.

It is hard to say, as the case now stands, whether some by their factious activity, or others by their unseasonable taciturnity, do most mischief. Let Politicians (having learnt of Paternulus, *That Bene facere odium est, male facere gratia, nihil facere tutum est*) count it good sleeping in a whole skin; yet we that are Pastors, and to give an account for our flocks, must cry aloud, and spare not, telling Judah of her sins, and Israel of her transgressions,

or

Iude 3.
1 Ioh. 4. 1.

Heb 13.
17.

Ila. 58. 1.

The Epistle

Ezek. 3. 10 or God will require the blood of them that perish through our default, at our hands. And for my particular, I professe my self ready (With the great Doctor of the Gentiles) both to spend, and to be spent for the Cause of Christ, and the peace of my Country, rather then I will betray either, by conuiving for company.

2 Cor. 12.
15.

I need not tell you that some there be which kindle the coles of dissention among us, and more make it all their work to blow them, being so unhappily kindled: and it is much to be feared, That these kindle-coles will never give over, untill they have set all in a combustion, and consumed us, and themselves in their own flame; which is a consideration worthy our prayers, and our tears, if not our blood, to quench it. Every man in this case, should lend an helping hand, and be as cordially forward to cure our distractions, as the devill, and his Incendiaries have been to cause them. You do well in time of peace to provide for War, so your provision be but for prevention: which Machiavil calls is the life of Policy; yet it is so in us no further then it will stand with piety. They onely are safe and sure, in cases doubtfull, and times of danger, that put on the whole Armour of God, having his Word for their Warrant in all their undertakings. Remember

Eph 6. 11.

Dedicatory

ber you are Citizens properly, and not souldiers :
Then take heed lest (if you put off your Gowns, to
take up Arms) you scatter in War, what in peace
you gathered. God knows that my solitary aim in
this Sermon, is to direct you both in your prayers,
and practice; how to salve up our sores, and to
heal our wounds: and if in any thing that serves
to so good an end, I seem too bold, or bitter, let your
grave experience make this Apologie for me, viz.
That a mortall wound must be thorowly searched,
ere it can be soundly bealed; and that no purgative
Medicine can bring health without some bitternes.

I would not wittingly give any man any manner
of offence; and yet if (in the faithfull discharge
of my duty) I should, I hope that they among you
which are moderate, will confesse, That wholesome
meat must not be altogether debarred the table,
though by accident it may possibly disgust some agu-
ish Palate.

I will conclude with that of S. Paul to the Ro-
manes: "Now I beseech you brethren, mark Ro. 16. 17.
"them which cause divisions, contrary to the
"Doctrin which you have learned, and avoid
"them. For they that are such, serve not our
"LORD JESUS CHRIST, but their own
"belly; and by good words, and fair speeches,
"they

The Epistle, &c.

"they deceive the hearts of the simple. For your
"obedience is come abroad unto all men; I am
"glad therefore on your behalf: But yet I would
"have you wise unto that which is good, and
"harmlesse concerning evill. And the God of
"Peace shall bruiſe Satan under your feet ſhort-
"ly. The Grace of our Lord Jeſus Chriſt be
"with you all. Amen.

So ſayeth,

and ſo prayeth

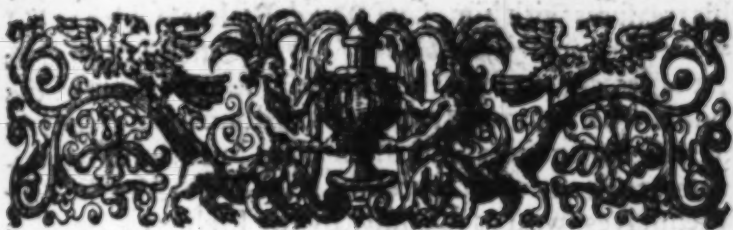


Your Worships moſt affectionate ſervant

in the Lord,

MATTH: GRIFFITH.





A.
Patheticall Perswasion to pray for
Publike-Peace.

PSALM 122. 6.

O pray for the peace of Ierusalem.

THough the whole Scripture be given by *divine inspiration*, yet this book of *Psalms* seems to challenge some kinde of priviledge and preheminence; because the Pen-man hereof was not onely a *King*, and a *Prophet*, but a *man according to GODS heart*, and a lively figure of *Christ*: yea he was (saith *Euthymius*) *Primi regis cor, lingua, & calamus*; The heart, tongue, and pen of the king of *Kings*, and lord of *Lords*. 1 Tim. 3. 16.

King *Alfred* (whom our English Chronicle so much extolls) was wont to have the *PSALTER* alwayes with him, as Saint *Hierome* advis'd his Friend *Rusticus*, to make it his *Vade-mecum*. *John Cosmus* (that holy Bishop of *Constantinople*) being forced to flye from that City, took no part of

his treasures with him, save *Davids* Psalms, which to him were both *pro, & pra divitiis*. Our blessed Lord and his Apostles cite no lesse then Sixty Testimonies out of this book; which is more frequently read and sung, both in the Jewish Synagogues, and also in our Christian Congregations, then any other parcell of holy Writ: Yea the *Turks* themselves swear as solemnly by the Psalms of *David*, as by *Mahometts* Alcoran.

And whereas all other parts of Scripture have their severall bounds and limits (as it were) some of them consisting chiefly of matter of Prophecie, others of History, some serving for instruction, some for reprehension, some for consolation; the short is, that this book of *Psalms* comprehends all; being indeed a common Store-house of good things, out of which all persons (of what calling or condition soever) may fit and furnish themselves according to their exigents and occasions. For which very reason Saint *Basil* calls this book a *divine Treasury*; Saint *Augustine* stiles it, a *spirituall Library*; Saint *Ambrose* terms it, a *Map of holy Writ*; Saint *Chrysostome* calls it a *Panoply*, or whole Armour; *Gregory* the great held it the *Register of the whole Scripture*; and I may truly say of it, what *S. Paul* doth of the whole, that it is profitable for doctrine, for reproof, for
2 Tim. 3. 16. correction, for instruction in righteousness.

And, as for this particular Psalm, (of which my Text is a considerable part) it is the generall consent (in a manner) of all Divines, That it was compos'd, and compil'd by the sweet-Singer of *Israel*, upon occasion of the bringing of the Ark into *Jerusalem*; and applyed, and left for the use of the Church, that so oft as the *Israelites* should appear before the Lord at their sollemn feasts, it might be sung in publick; the better to stir them up to a just gratulation, and thanksgiving to God, for two extraordinary

Bene-

Benefits, whereof the one was the establishing of the Church, and Religion in the City of *David*, the other was the stating of the Kingdom, and succession upon the house of *David*.

And to the end that both the Church of God, and the Religion thereof, and eke the Kingdom of *David*, and the succession thereof, might the better flourish, and continue; The *Psalmist* (in these words of my Text) combines them together, calling both by one name, viz. *Jerusalem*; and calling upon us (as one man, with one minde, and mouth) to pray for the peace of this *Jerusalem*:

O pray for the peace of Jerusalem.

In which words of the princely Prophet, we may observe three considerable parts, viz.

First, what it is whereunto he exhorts us, viz. Prayer: *O pray.*

Secondly, for what it is he thus exhorts us to pray, viz. for Peace: *O pray for peace.*

Thirdly, for whose peace it is that we are thus exhorted to pray; viz. for the peace of *Jerusalem*: *O pray for the peace of Jerusalem.*

The first, viz. Prayer, is the only ordinary means by which we do obtain of God, all such good things as we stand in need of: for what Saint *Paul* speaks of godlinesse (in the fourth Chapter of the first Epistle to *Timothy*) *Pietas ad omnia utilis*, is no lesse true of Prayer; *This is profitable to all things*; having both *bona proposita*, and eke *bona reposita*, the promises of this life, and of that which is to come. And therefore, *O pray.*

1 Tim. 4. 8.

The second, viz. Peace, is the principall pillar both of Church and Common-wealth, and (by an usuall *Hebraism*) it signifies all happinesse, and perfection; and therefore *O pray for Peace.*

Gal. 4. 26.
Exod. 20.

The third, *viz. Ferusalem is from above, it is the mother of us all*: And as children are bound in duty to pray for, and procure their Naturall mothers good; so is each true childe of God bound by a stronger tye, to wish, and work the welfare of his holy Mother, The Church: and therefore, *O pray for the Peace of Ferusalem.*

The first word in the Text, is *Pray*: This is the Act, to which we are here exhorted; and it sets forth unto us the necessity of Prayer: *O pray.*

The second word is *Peace*: This is the Object of our Prayers; and it sets forth unto us the commodity of Peace: *O pray for Peace.*

The third, and last word (in the Text) is *Ferusalem*: This is the Subject, whose peace and prosperity we are all to pray for; and it insinuates unto us, The Unity and Charity of the Church; which (as the Heathen spake of the Country) *omnes omnium charitates in se complectitur.*

Then since *Ferusalem* is so highly to be respected; and *Peace* is a blessing so generally desired; and *Prayer* is a duty so necessary to be used, Oh let the Charity of the Church; and the commodity of Peace, and the necessity of Prayer, invite you all to put in practice, what the Psalmist here so fervently presseth; *O pray for the Peace of Ferusalem.*

Briefly, since *Ferusalem* is maintained by Peace, and Peace is obtained of God by Prayer, Oh let us constantly, and conscionably use the means, that we may the better come to the end; and accordingly let us all *pray for the Peace of Ferusalem.* Of these three Parts in this Order; and I begin with the first, *viz. The Act, or Duty*, which at this time is too too much neglected, yet in the Text, it is the main thing to which we are exhorted, and that is prayer: *O pray.*

And for my more Methodicall proceeding herein, be pleased

pleased to observe both the matter of this Duty, and also the manner of the same. The matter is expressed, *viz.* Prayer; in handling whereof, I will touch only these three things, *viz.* The dignity, necessity, and efficacy of prayer.

The manner is implied; and I shall shew that the Psalmist here insinuates, that if you will pray as you are here exhorted, then you must do it first *generaliter*, secondly *serventer*, thirdly, *presenter*, fourthly, *perseveranter*, lastly, *practicè*; that is, you must pray generally, fervently, presently, perseveringly, and practically. A word of each, and first of the matter of this duty, and therein of the dignity of prayer, which (in 141 Psalm.) is called a sacrifice, and that of incense; *Let my prayer come before thee as incense, and the lifting up of my hands as an evening sacrifice*: The sacrifice of incense was well pleasing to God under the law, and therefore it was called the sweet incense (in the 4th chap. of Numbers,) *And there was appointed an altar of gold for it* (in the 40th chap. of Exodus) and this is moralized in prayer, (in the 8th chapter of the Revelation) where wee reade that an Angell came, and stood at the altar, having a golden censser, and there was given unto him much incense, that hee should offer it with the prayers of all Saints, upon the golden altar which was before the throne. Marke how for the sweet incense of prayer, there was provided a golden Censer, and a golden Altar, and an Angell to offer it. What greater honour can a mortall man (who is but dust and ashes, as Abraham Gen. 18:17 himselfe acknowledgeth) attaine unto, then to be admitted to friendly and familiar conference even with God himselfe? and yet this is obtained by prayer, which is defined by some, to bee an holy colloquy, or dialogue betweene God, and a devout soule.

Yea, Saint Chrysostome rearmes prayer; *Animam animam*; The soule of a christian soule; for as the soule is the most essentiall

essentiall part of a man : so is prayer of a Christian. And as the reasonable soule puts a difference betweene a man, and a brute-beast, so doth prayer betweene a true Christian, and a Heathen.

Saint *Basil* fitly resembles prayer to a chain of gold, wherewith the ear of God himself is, as it were, tyed to the tongue of man ; for whereas Gods Seat is in Heaven, whence all grace and goodnesse distills ; and mans upon earth, which is but a sink of sin, and valley of tears: There is no other chain to linck God and man together, save onely this of prayer.

And that this combines them, it is plain, for as a Christian (in the 9 Chapter of the Acts) is described by this Periphrasis, That he calls upon the Name of the Lord : so God himself (in the 65 Psalm) is described by another Equivalent unto it, for he is stil'd, The hearer of prayers ; *O thou that art the hearer of prayers, so shesball all flesh come.* And indeed to whom should we go, save onely to him who can both hear and help us ? The Saints departed cannot hear us (saith *Job*) the Angels cannot help us. Then that (with the Papiſts, in their blind devotions) we pray not in vain; let us addresse our selves onely to God, who is the hearer of prayers. Let us begin (as our Church doth at *Almighty and most mercifull Father* ; and let us conclude all our prayers in the name of *Jesus Christ, our onely Lord and Saviour* : and then no doubt hee will make good what hee hath promised. *Quacunq; petieritis, &c. What ever you aske the Father in my name, he will give it you.*

Or, if we shall compare the Kingdome of heaven to a pallace, or princely mansion-house, (as our Saviour doth in the 14th chapter of Saint *John*) then is Christ himselfe the onely ready way conducting to this pallace ; and so he calls himselfe (in the 6th verse of that chapter,) where he saith,

faith, *Ego sum via*, I am the way. And as Christ is the right way that leads to life; so faith (apprehending him) is, as it were, the door that opens to this way; and it is so called in the 14th chapter of the *Acts*, *Ostium fidel*, the doore of faith. And as faith is the doore, so the word of God, and the knowledge of the same, is as it were the key that opens this doore, and it is so called in the 11th chapter of Saint *Luke*, *Clavis Scientia*, the key of knowledge. And as knowledge is the key, so is prayer, as it were, the ring, or hammer, wherewith we knocke; the very terme is used in the 7th chapter of Saint *Matthew*; where our Saviour (exhorting unto prayer) sayth, *Pulsate, knocke, and it shall be opened.* Iohn. 14. 6.
Acts. 14. 27.
Luk. 11. 52
Math. 7. 7

Then (in the name of God) let us all take this hammer of prayer in the text, and therewith let us knocke, and call upon God; that hee would bee pleased with the key of knowledge, to open unto us the doore of faith: that so we may have entrance by the way of life, into the pallace and paradise of heaven.

But (leaving the consideration of the dignity of prayer) I come now to touch the necessity of the same.

And this is such, that whereas *Darius* (in the 6th chap. of *Daniel*) made an edict that no man for the space of thirty dayes should make any petition to God; or man; save to the King onely: yet the prophet *Daniel* chose rather to be cast into the Lyons denne, then to forbear so long the so necessary exercise of prayer. The simple necessity whereof will soon appeare, if you will but take notice.

First, of our manifold wants, both of outward blessings, and eke of inward graces.

Secondly, of our manifold evils, both of sinne, and punishment.

Thirdly, of our manifold miseries, flowing both from temptation, and tribulation.

B;

Fourthly,

Fourthly of our manifold dangers; for what Saint Paul
 2. Cor. 11. speakes of himselfe (in the 11th chapter of the second
 epistle to the *Corinthians*) is true of us all, *that we are in*
perills of robbers, in perills of waters, in perills by our owne coun-
try-men, in perills by the heathen, in perills in the city, in perills
in the wildernesse, in perills on the sea, in perills among false bro-
thren, &c. And since we are in the midst of so many perills:
 oh, what need we have to fall to our prayers!

Psal 36. 9. The Prophet *David* (in the 36th Psalm) speaking to
 God, saith, *Apud te est fons vite, with thee is the well of life.*
 And if (with the Psalmist) we shall liken Gods mercy to
 a well or fountaine, then may prayer be resembled to a
 bucket wherewith the water of this living fountaine must
 be drawn up: And as the woman of *Samaria* (in the 4th
 Iohn 4. 11. chapter of Saint *John*) sayd to our Saviour in another
 case, *The well is deep, and thou hast nothing to draw with, &c.* So
 may I truly say in this, the fountaine of Gods grace is
 unsearchably deep, and you have nothing wherewithall
 to draw thence the least temporall, corporall, or spirituall
 blessing, save only this bucket of prayer.

James 1. 5. For, what Saint *James* speaks of saving wisdom in
 particular, *if any man lacke wisdom let him aske it of God in*
prayer, is undoubtedly true of all good things whatso-
 ever; (for they all descend from the Father of lights) and
 therefore if any of you lack any of these, you must aske it
 of God in prayer. You must come to God in faith, as to
 an ever-running and over-running fountain of inexhausti-
 ble goodnesse, and you must use prayer, as a conduit-pype
 to convey the sweet and saving streams thereof unto your
 selves.

Apoc. 4. 6. And if Saint *John* (in the 4th chapter of the *Apocalyps*)
 rightly compare this world to the sea; then may I with
 Saint *Chrysostome*) nor lesse aptly liken prayer, (*Velis & re-*
mis)

mis) to the sayles, and oars, wherewith we must be waisted through this turbulent sea to the haven of happinesse. And as Marriners, while they be at Sea, do ply their Sayls and Oars hard; that so they may arrive at the Harbour where they would be: Even so needs must we apply our selves close to our prayers, if ever we mean to obtain from God this blessed Peace in the Text. And so I passe from the *Necessity*, to speak somewhat of the *Efficacy* of Prayer.

Many excellent things are spoken in Scripture, to set forth the power of Prayer; as that it both shuts and opens Heaven: For *Elias was a man subject to like passions as we are* (saith S. James) *and he prayed earnestly that it might not rain, and it rained not on the earth for the space of three yeeres; and Six months.* And he prayed again, and the heaven gave rain, &c. Yea, prayer commands the whole host of Heaven; for at *Joshuah's* prayer the Sun stood still in Gibeon, and the Moon in the valley of Ajalon. Prayer hath stayed the fury of fire, and made Iron swim upon the water. Prayer hath made the barren womb fruitfull; as in the first Chapter of Saint Luke, *Zachary thy prayer is heard, and thy wife Elizabeth shall conceive, and bear a son.* Prayer cures the sickness of the body, as in the fift Chapter of S. James, *Is any man sick? let him call for the Elders of the Church, and let them pray for him, and the prayer of faith shall save the sick.* And Prayer cures the sin of the soul, too: as of David, the Publican, the Thief upon the Crosse, and divers others, who as soon as they pray'd, were pardon'd.

Not to trouble you with a world of other Instances, the singular power of prayer may be discover'd to the full, if you ascend but these three degrees:

First, that which subdues all flesh living, viz. Death, yields notwithstanding to the force of prayer; as we read

of the Shunamites childe, *Lazarus*, the widows son of *Sarepta*, the Rulers daughter, and some others; who by the vertue of prayer have been rais'd from death, and restored again to life.

Heb. 2. 14. Secondly, the Devill, who (in the 2. Chapter to the *Hebrews*) is said to have the power of death, is notwithstanding vanquish'd sometimes by the power of prayer, as in the 17 Chapter of Saint *Matthew*, where our Saviour saith expressely, *This kinde of devills go not out save by prayer and fasting*: Not by fasting alone, (as the Papists fondly imagine, and therefore make it a meritorious work) for fasting without prayer, is but an image of holinesse, and a picture of hunger; but it is prayer quickned with fasting that must do it.

Thirdly and lastly, God himself (who hath power over death and the devill) is, after a sort, overcome by prayer, else why doth he call out to *Moses*, (in the 32 Chapter of *Exodus*) to let him alone? It seems that the fervent prayer of *Moses* at that time, did (not onely *vincere*, but *vincire*) after a maner binde Gods hands, and so hinder him from powring the Vials of his wrath upon the people. And (in the 32 Chapter of *Genesis*) the Patriarch *Jacob*, by wrestling, prevail'd against an Angel; which the Prophet *Hoshea* expounds of the power of prayer: for, it is absurd to think, that by bodily strength *Jacob* could prevail against an Angel; but the truth is (as the Prophet speaks) *By prayers, and tears, he had power over the Angel, and was therefore call'd Israel*. And S. Paul alluding thereunto (in Rom. 15. 30 the 15 Chap. to the *Romans*) useth the very phrase, *Ἰν τῇ αἰνῇ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ*. (Now I beseech you, brethren, for the Lord *Jesus Christs* sake, and for the love of the spirit, that you strive together with me in your prayers to God.) He would have the wrestle (for so the word in the Originall properly signifies)

nifies) with God by prayer, and by wrestling to overcome him. It is very much that a true Christian is able to do in this kinde, if he would stir up the grace of God in him, and put forth his strength. It is our own fault that we pray not as we ought, if we prevail not with God, as our forefathers have done. That then we may now obtain this peace in the Text. Oh let us all bend and buckle our selves to our prayers, and herein let us wrestle with God (as *Jacob* did) and not leave him, untill he leave a blessing behinde him, even this blessed peace, which we are all here exhorted to pray for.

And thus (having touched the Dignity, Necessity, and Efficacie of Prayer) I have done with the matter of this duty; I come now to acquaint you with the manner of the same. In which (as I said before) there be five circumstances implied; whereof

The first is, that this your prayer must be generall; for the Verb is here in the plurall Number, *Expetite*, not, pray thou; but, pray ye: It is an indefinite expression, and an indefinite proposition (say Logicians) is equipollent to an universall. Then generall it must be; and that in regard both of persons, times, and places: for all persons, at all times, and in all places, must pray as they be here exhorted.

First, I say this duty belongs to all persons; for though all cannot fast, or give alms, or weep, or watch, or bear arms, or fight, &c. yet all may pray: Though thou be as poor as *Lazarus*, as impotent as *Mephiboseth*, as blinde as *Bartimeus*, as dumb as *Zachary*; yet thou may'st pray; and thou must pray in charity: for though thou must have Faith for thy self, and hence thou say'st, *I beleeve in God*; yet must thou pray for others also; and therefore when we pray, our Lord teacheth us to say, *Our Father, &c.*

Luk. 18. 28
2 Sam. 4. 4.
Mar. 10. 46.
Luk. 1. 10.

And whilest every one prayes for the whole, the whole prayes for every one.

Secondly, it is a duty seasonable at all times; for whether it be a time of mirth, or mourning; health, or sickness; prosperity, or affliction; peace, or warre; early, or late, or at noone-tide, prayer never comes amisse; so it be applyed to the opportunity; as our Church prescribes in the Lyturgy; where wee have set prayers for all occasions.

Thirdly, this is a duty proper for all places; and for this cause Saint *Paul* wills us every where to pray (in the
 1 Tim. 2.8 2. Chapter of the first Epistle to *Timothy*. Be a man at home or abroad; in the City, or Country; in his family, or in the Temple, he may pray to good purpose. For as the Prophet *Daniel* prayed three times a day privately in his house: so *S. Peter*, and Saint *John* went up together into the Temple at the houre of prayer. And though prayer be good in any place, yet there is a more speciall blessing promised to the publike prayers of the Church. *Vis unita fortior*. When all meete together in the beauty of holiness; and where there is a generall consent, the musicke must needs be sweet. Many instruments make the fuller consort, God can hardly deny the harmonious prayers of a devout multitude.

Dan. 6. 10.
 Act. 3. 1.

Then much to blame are such Sectaries as seldome, or never come to the publike prayers appointed by the Church, no, not upon the Lords own day (and that, by the way shews that it is not the word, but the man that they come to hear) and therein these precisians practize that popish position pressed by *Stapleton* (in the 10 of his *Quodlibets*) *Non quid loquitur, sed quis, à bono Catholico est attendendū* when though they will flock to such preachers as they like, yet they flye the Common-prayers, as a thing which

nifies) with God by prayer, and by wrestling to overcome him. It is very much that a true Christian is able to do in this kinde, if he would stir up the grace of God in him, and put forth his strength. It is our own fault that we pray not as we ought, if we prevail not with God, as our forefathers have done. That then we may now obtain this peace in the text, Oh let us all bend and buckle our selves to our prayers, and herein let us wrestle with God (as *Jacob* did) and not leave him, untill he leave a blessing behinde him, even this blessed peace, which we are all here exhorted to pray for.

And thus (having touched the Dignity, Necessity, and Efficacie of Prayer) I have done with the matter of this duty; I come now to acquaint you with the manner of the same. In which (as I said before) there be five circumstances implied; whereof

The first is, that this your prayer must be generall, for the Verb is here in the plurall number, *Expetite*; not, pray thou; but, pray ye: It is an indefinite expresseion, and an indefinite proposition: (say Logicians) is equipollent to an universall. Then generall it must be; and that in regard both of persons, times, and places: for all persons, at all times, and in all places must pray as they be here exhorted.

First, I say this duty belongs to all persons, for though all cannot fast, or give alms, or weep, or watch, or bear arms, or fight, &c. Yet all may pray: Though thou be as poor as *Lazarus*, as impotent as *Mephibosheth*, as blinde as *Bartimeus*, as dumb as *Zachary*; yet thou may'st pray; and thou must pray in charity: for though thou must have Faith for thy self, and hence thou say'st, *I beleeve in God*, yet must thou pray for others also; and therefore when we pray, our Lord teacheth us to say, *Our Father, &c.*

Luk 16. 20.
2 Sam. 4. 4.
Mar 10. 46.
Luk. 1. 29.

And whilst every one prayes for the whole, the whole prayes for every one.

Secondly, it is a duty seasonable at all times; for whether it be a time of mirth, or mourning; health, or sickness; prosperity, or affliction; peace, or war; early, or late, or at noon-tide, prayer never comes amisse; so it be so applyed to the opportunity; as our Church prescribes in the *Lyturgy*; where we have set prayers for all occasions.

Thirdly, this is a Duty proper for all places; and for this cause *S. Paul* wills us every where to pray (in the 2 Chapter of the first Epistle to *Timothy*. Be a man at home or abroad; in the City, or Country; in his family, or in the Temple, he may pray to good purpose. For as the Prophet *Daniel* prayed three times a day privately in his house: so *S. Peter* and *Saint John* went up together into the Temple at the hour of prayer. And though prayer be good in any place, yet there is a more speciall blessing promised to the publike prayers of the Church. *Vis unita fortior*. When all meet together in the beauty of holiness; and where there is a generall consent, the musick must needs be sweet. Many Instruments make the fuller consort. God can hardly deny the harmonious prayers of a devout multitude.

Then much to blame are such Sectaries as seldome, or never come to the publike prayers appointed by the Church, no, not upon the Lords own day; when though they will flock to such preachers as they like (and that, by the way shews, that it is not the Word, but the Man that they come to hear) and therein these precisians practice that popish position press'd by *Stapleton* (in the 10 of his *Quodlibets*;) *Non quid loquitur sed quis, à bono Catholico est attendendum?* yet they flie the Common-prayers, as a thing which

which they loath. But I would to God that they would take notice that this their peevishnesse and recusancy, is not only punishable by censures ecclesiasticall and civill, but also that herein they both neglect the right sanctification of the Sabbath; (publike prayer being a principall duty of this day, and a speciall meanes appointed by God for the sanctifying of the same) And also forget what our Saviour saith (in the 21. Chapter of Saint *Matthew*) *Mat. 21. 13* *My house shall be called the house of prayer, but ye have made it a den of thieves.* Which is thus farre true in all professed adversaries of publicke prayer; that they doe what in them lies to steal this speciall part of Gods worship, and service, quite out of his house.

The second circumstance implied in the manner, is that you must pray fervently; and this is insinuated in this particule, *O! O pray, &c.* This (O) is sometimes an interjection of sorrowing, as when King *David* (bewayling the untimely death of his sonne *Absalom* in the 18. Chapter of the 2. of *Samuel*) cried out, *O Absalom, my sonne; my sonne Absalom, would to God I had died for thee, O Absalom, my sonne, my sonne.* *2 Sam. 18. 13*

But here this (O) is an adverb of wishing, and exhorting; and it is added, and used, the better to presse and perswade you to pray with zeale, and ardency of affection.

Martin Luther calls prayer the gun-shot of the soule; and why so? but to shew that (like a gunne) it will not off without fire. The prayer of a righteous man prevails much (saith Saint *James*) if it be fervent. Mark the condition; if it be fervent; for it prevails not further then it pierceth, and it pierces not at all without fire. A bullet (as you know) flies no further then it is driven by the strength of the powder: nor will your prayers pierce the clouds,

clouds, unlesse they be sent up with a powder; they must be fervent. And fervent they will not be, unlesse they flow from the sence of our spirituall wants, and from a broken, and bleeding heart. There is no musick sounds so sweete in Gods eares, as that which is made on broken instruments; for a broken heart, and a contrite spirit (saith David in the 51. Psalme,) *Thou O Lord, wilt not despise. Non musica cordula, sed cor, non vox, sed votum.* Whosoever then doth pray with hope to be heard graciously, he must see that he pray not *more magis, quam amore*; he must not pray faintly, but fervently: even with a flaming affection ascending up to God in the hearty groanes, sighes, and strong desires of his soule, and spirit.

The third thing implied in the manner, is that you must pray forthwith; The verbe in the text is in the Present Tence; and so denotes that you must fall presently to your prayers. *Semper nocuit differre paratis*, *Delay may breed danger.* Now is the day of salvation (saith the Apostle) now is the acceptable time; And, *hoc nunc nullum habet crastinum*, (saith Saint Augustine.) And as Saint Paul stirres up the *Romanes* to arise from sleep, by putting them in minde of the season, (in the 13. to the *Romanes*;) so may I justly excite and incite you to fall close to your prayers for publike peace, upon the consideration of this very season.

Rom. 13.
21.

For if we looke well about us, we shall finde that wee never had more cause to pray then at this present; when as the pnblke peace is secretly undermined by false brethren at home, and openly impugned by the *Irish* Rebels abroad: There the superstitious Papist seeking to supplant; and heere the irreligious Atheist labouring (with might in his hand, and malice in his heart) utterly to roote it out.

And

And therefore as the skilfull Pilot at sea, seeing a flaw, or a storme a comming, presently puts into some harbor where he may be safe, untill the danger be over: So Saint James lends us all to prayer, as the onely sure haven in time of distresse, where he saith, *Kaxo madi mir vjw. Is any man afflicted? nzwjw, let him pray:* as if he had said, is any man in any manner of affliction? why the sole remedy of all our miseries, and mischiefs, is prayer? Iam. 5. 13.

Then if we now finde that our peace is declining, and our enemies increasing, who laugh at our distraction, labour our destruction, crying with them in the 71. Psalme, *Ha, ha, so would we have it, prosecute, and take them, God hath forsaken them.* Psal. 71. 11.

If we see (*Gebal, and Ammon, and Amalek,*) a legion of Sectaries (like unto those other Locusts that came out of the bottomlesse pit) swarming at this day among us, and joyning purse and forces, heads and hands against us, that so they may bring upon us a sodaine, fearefull, and irreparable devastation, desolation. Apoc. 9. 3.

Yea, if our owne sinnes abounding at this day, (and yet unrepented off; and which is worse, justified; and worse then that, gloried in,) doe at this time threaten some heavy judgement ready to fall upon us from the hands of men by the sword; whom neither pestilence, nor famine, could winne to turne from our irreverence, prophaneesse, sacriledge, schisme, sedition, and other rainging lusts, to him.

Yet let us now, (now I say, whilest we have time to repent, and opportunity to amend) hasten to this harbor of prayer, in the text; beseeching God in mercy to divert this deserved judgement, and to continue his most gracious protection, and our most sweet and blessed peace unto us.

The fourth thing implied in the manner, is that you must pray with constancy, and perseverance; for the verbe in the text (being of the present tense) denotes *Actum continuum, a continued Act*; as the School-men observe. There be many (saith Saint *Ambrose*) that make *preces Bethulianas*, their prayers are but a composition for certaine dayes: If God relieve them not at a becke, and grant not what they pray for at the instant, then they grow impatient and will pray no longer. This is the sin which the Psalmist objects against the *Israelites*, viz. *That they tempted God, and limited the Holy one of Israel*; where note, that he who limits God, is said to tempt him. Then stint him not to thy time, who is the Lord of times and seasons: (Though he heare not *ad voluntatem*, yet happily he doth *ad sanitatem*.) But pray continually, as Saint *Paul* injoynes (in the 5. Chapter of the first Epistle to the *Thessalonians*) which words of the Apostle must not be understood in so rigid an acception, as if a true Christian should doe nothing but pray: (as the *Euchites* held, and whose heresie Saint *Augustine* doth worthily confute, and condemne:) but Saint *Paul* must be understood, either (*secundum effectum orationis*) according to the effect of prayer, which commonly is an holy life; and *qui bene vivit, semper orat*. He that lives christianly, prays continually. The constant practice of piety is a continuall prayer.

Luke 18.1 Or he must be understood of perseverance in prayer: as (in the 18. Chapter of Saint *Luke*) we read that our Saviour propounded two parables, the one, of an unjust Judge; the other, of an importunate widow, thereby teaching us to pray always: that is, not only to pray at certain set hours; or onely when some speciall occasion is offered: but not to give over praying, untill God hath heard us graciously, and answered us in mercy.

And

And to do this, and thus, we are both exhorted and encourag'd. First, I say, we are hereunto exhorted, and that both in the generall (as in the 6. Chapter to the *Galathians*) *Bee not weary of well doing.* And also in speciall (as in the 62. of *Esay*; *keep not silence, and give the Lord no rest till he establish thee.* And we are also hereunto encourag'd by many memorable instances and examples, as of blind *Bartimeus*, who gave not over calling and crying for mercy to the son of *David*, till he restored him his sight. And the *Canaanitish woman*, which notwithstanding so many repulses, yet continued her devotions till she obtain'd her desires.

Galat. 6. 9.
Isa 62. 7.

Mat. 20. 42.
Mat. 15. 28. 52.

The fift and last thing implied in the manner, is, that you must pray practically; according to the rule of the *Rabins*, Verbs of sence imply action. Your prayer must not only be *Optative*, but *Operative*. The word in the originall is indeed very Emphaticall that way; and by divers expositours rendred diversly: For

Some translate it, *Quarite pacem*; *Seek peace*; and seek it not lazily, and at leasure, but as our Saviour exhorts us in the like case *Quarite primum*, *Seek it in the first place*; even first in your intentions before other things; and first in your affections above other things. It must be sought first both *tempore et honore*, as *St. Ambrose* speaks. Others render it *interrogate pacem*; *Inquire for peace*: Let it be the main interrogatory. The Churches cause stand's or fal's upon this issue; and therefore see you put it home.

Mat. 6. 33.

Arias Montanus hath it, *Postulate pacem*; *Require peace*; If you have any interest in man, or power with God, extend it this way.

Junius and *Tremelius* read it, *Expetite pacem*, *desire peace*; and see you desire it *ex intimis precordiis*, from the very bottome of your hearts: For as this peace (under God)

D

is

is your *Summum bonum*, the only height of your happiness; so must it be your *Summum vultum*, The very depth of your desires.

Rhemigius out of the Septuagint, and *S^r Hierome*, render it *Rogate pacem*; pray for, and procure peace: and these you must do even as a beggar (forc'd by extreame necessity) sues for an alms, with much earnestnes, and importunity. The Summe is, you must all diligently and devoutly seek, and inquire, and require, and desire, and humbly pray for, and studiously procure this peace in the text. For *Oratio sine opere nihil est*, saith *S^r Chrysostome*. Prayer without practise is nothing; and nothing worth. And it is a good rule in Divinity, *Pro illis laborandum, pro quibus orandum*. We must labour for those things with our hands, which we pray for with all our hearts; and we must strive against those evils which we pray against.

For as it were extreme folly for a man that's fallen unawares into a pit, or snare, to lye still, crying God help, Lord help, if he did not withall bestir himself, seeking by all possible means to get up, and to get out: So is it not much better to say, God send us peace, as 'tis the manner of some dow-bak'd men among us now adayes, (who like so many Cymballs sound out of their emptinesse; and pray *Ex usu magis quam ex sensu*; more for fashion then out of feeling) unlesse we do in our severall places, and callings, to the very utmost of our power pursue it, and labour to procure it.

I say we must all (both Prince and People, Magistrate and Minister; Nobility and Comminalty; Clergy and Laity even all, and every of us from the highest to the lowest (laying all private ends, and oblique respects aside) must endeavour to procure and preserve the publique peace, and to prevent all Schisme, Sedition, Rebellion,

bellion, and other notorious impediments of the same.

And yet forasmuch as all our endeavours are to little purpose, unlesse he that is the keeper of *Israel*, do by his speciall providence, watch over us for our good; therefore when we have done all we can, we must even fall to our prayers again, as our only Sanctuary, and City of refuge. Psa. 127.1
Ios. 10.1.

And thus (commending this duty to your Christian praife) I passe from the Act, to the Object; or the thing which you are here exhorted to pray for; and this is, Peace; *O pray for peace, &c.*

Peace (in the originall) comes of a word which betokens perfection; but all creatures by a certain naturall instinct desire their own perfection; (as the Philosopher observes) and consequently all men should pray for peace.

Gregory Nyssen, saith, *Pacis & res, & nomen dulce est.* Both the name and nature of peace is sweet; and not without reason; for in the fourth Chapter to the *Philippians*, it is call'd, *The peace of God.* Phil. 4.7.

And in the 13th Chapter of the second Epistle to the *Corinthians*, God is stiled, *The God of peace.* 2Co 13.11

And in the 2^d Chapter to the *Ephesians*, Peace is God himself; for he is our peace, saith the Apostle. Eph. 2.14

Neither is there any thing which the glorious Angels at our Saviours birth, did more gladly congratulate unto men, when they carolde in that their doxology, *Glory be to God on high, On earth peace.* Or which Christ himself (a little before his death) did more carefully bequeath in his last will and testament, then peace. Peace I leave with you; my peace I give unto you, &c. And thence S^r Augustine (in the 2th Chapter of his third Book de *uerbis Domini*) infers necessarily, *Non poteris ad Domini heredes.* Luk. 2.14
Ioh. 14.27.

reditatem pervenire, qui testamentum noluerit observare. Non poterit concordiam habere cum Christo, qui discors voluerit esse cum Christiano. That is, He cannot come to the inheritance of our Lord, who will not keep his testament: He cannot have concord with Christ, The Head; who will needs be at discord with Christians, his members.

And (in his 19th Booke *de Civitate Dei*) he saith, *Pax est. Serenitas mentis, &c.* Peace is the minds serenity; the hearts tranquillitie; the bond of amity; and the comfort of charity. The Summe is, Peace is the confluence of all good things: and for this cause the Jews were wont when they wished a man well, to salute him thus, *שלום* *שלום* *שלום* Peace be unto you: for as all mischiefs and miseries are brought in by war: so do all health and happinesse attend upon peace. And 'tis therefore stil'd *vinculum pacis* (in the fourth Chapter to the *Ephesians*) *The bond of peace*; To insinuate unto us, that if all Gods blessings were to be bound up in one bundle, peace must be the bond to tye and keep them together: for what were riches, honor, pleasure, and whatever else the wordling makes his Idol, without peace? I may truly say of these (as *Haman* did in another case, *all these things availe us nothing without peace.*

This bond of peace among the *Jews* was sometimes broken; and then they were at a great losse for all earthly comforts and contentments; they were (like men in the forlorn hope) distorted, and distracted; not knowing which way to turn themselves. And in such an exigent do but think, or rather indeed you cannot think, how beautifull the feet of him would have been that had brought the glad tydings of peace: for it put the Prophet *Isaiah* himself to a *Quam speciosi pedes? &c.* How beautifull are the feet? &c. As if the beauty and that of the very feet of such a one as (with *Noahs Dove*) comes with the

Olive

Olive branch of peace in his mouth, were so exceeding beautifull, that it lay not in the power of a Prophet immediately inspir'd by God himself, to say, how beautifull they are. And (to the self same effect, and with no lesse elegancy) the sweet singer of *Israel* warbles forth his *Ecce quam bonum, et quam jucundum?* &c. Behold how good, and pleasant a thing it is to see brethren dwell together in unity! Psal. 133. 1 Marke, he begins with an *Ecce*, Behold, which is a note of singular attention, and admiration; and he goes on with a *Quam bonum*, &c. He propounds it comparatively, and by way of interrogation, *Behold, how good and pleasant a thing it is?* &c. As if he had said, The cohabitation of neighbours in peace and unity, is so good and pleasant a thing indeed, that no man in words is fully able to expresse it.

But however all peace be pleasant (and more then pleasant, pleasant in the superlative degree) yet let me tell you (out of the ancient fathers, and the schoolmen) that all peace is not good; for they usually distinguish it into good and evill peace; and each is subdivided into a threefold peace. For the evill peace (say they) is *Pax inordinata, simulata, inquinata*.

The first branch of bad peace, is that they tear man inordinate and preposterous peace; viz, When the superiour faculty of the soul is subjugated by, and subject unto the inferiour; when Reason gives way to Sense and sensuality, and doth acquiesce in such an inordinate subjection. But the truth is, this is not peace properly so called; but Stupidity.

And yet for all this, the sensuall Securitan applauds himself in the vaine conceit of his own peace. He quarrells not with himself, for he denies himself nothing. And God sees not to quarrell with him, who (being

Rom 1.28. given over to a reprobate sence) runs into all excesses of
 2 Pet. 4. 4 riot, without the least check of a chiding conscience, or
 the sensible frown of an angry Judge. - Hor's *Altum silen-*
tium; All peace! and yet indeed here's no peace at all:
 1Sa. 57. 21 for he is wicked; *and there is no peace* (saith my God) *to*
the wicked. Which is, as if he had said, He hath neither
 externall peace with the creatures, which are all up in
 Arms against him that's wicked; nor internall peace
 with his own conscience, which (so long as he lyes in
 mortall sin unrepented of) is ever (like the finger on the
 wall to *Belsazzar*) writing bitter things against him; nor
 Dan. 5. 5 yet eternall peace with his Creatour, who (as the Pro-
 phet speaks) *hath a controversie against him; and consequent-*
 Ier. 25. 31 *ly he hath no peace*; that is, he hath no sound and solid
 peace.

A shew of peace I grant he hath; but as *Iehu* said to
 2Kin. 9. 22 *Ierem*, *What peace?* I'll tell you: Have you heard a dy-
 ing man professe that he felt no pain? Such is this inor-
 dinate peace.

The second branch of evill peace is, that which they
 term a faigned and dissembled peace; an exchange of
 complements; the ordinary court holy-water of our
 times: in which some men (by way of salutation) say to
 their enemy, God save you; when they wish with all
 their hearts, that the Devill had him. These speake peace
 1Sa. 28. 3. to their neighbour (saith the Psalmist) *when there is war*
in their hearts; and their words are soft as butter, when their
thoughts are sharp as swords. They have the smooth voyce of Ia-
 Gen. 27. 22 *cob, but the rough hands of Esau*. And like those beasts (in
 Ezek. 1. 8. the first Chapter of *Ezekiel*) that had wings, and hands un-
 der their wings, these often obscure the hands of extreame
 oppression, under the wings of extraordinary profession.
 Psal. 141. 5 Else why should the Prophet cry out, *O let not their haim*
 break

break my head, but that he plainly saw that these, pretenders to peace (like so many blessing witches which commonly do most hurt) do turn the very remedy into a disease; and sometimes make a sore with that which should have salv'd it? *Vngunt & pungunt*, saith St. Hierome, *Judas like, they betray with a kisse*. And (like those other Serpents which Solinus writes of) they wound as many as they winde into their imbraces: Yea they sometimes wound them even unto death; for the Psalmist tels us, *that the poyson of Aspes is under their lips. Aspis ab aspergendo dicitur*, saith *Isydore Hispaleusis*. For though *primo morsu dulciter titillat*; Yet ere long it disperseth the poyson thorough the veines to the heart: and herein you may discern the nature of this dissembled peace; which by *Joab* of old, and too many *Judas* of late, is made to serve as a staulking horse to prodicion and perdition.

Mat. 26. 49

Pla. 140. 3.

The last branch of evill peace, is call'd by the schoolmen *Papirquinata*; which word (as some Criticks note) signifies both dishonest, and dishonourable; and so denotes that there is such a peace in the world as is both dishonest in the kind, and also dishonourable to the persons that so confederate; as St. *Augustine* shewes, where he saith, (*Nam & latrones ipsi, &c.*) That theeves themselves (to the end they may more strongly invade, and safely infest poor harmelesse travellers) do make some league of peace among themselves. *Et qui per seditionem, &c.* As the same learned Father goes on, such as by sedition sever themselves from the rest that are loyall Subjects, can never actuate their pernicious intendments, unlesse they glew themselves to their copes-mates, with the gumme of some colourable peace.

See a sad instance hereof in that dishonest and dishonourable combination of more then fouerty Jews, which bound them.

A& 23. 12.



themselves by oath neither to eat nor drink untill they kill'd St. Paul. And of this nature was the compact between
 Gen 49 5. Simeon and Levi, whom good old Jacob doth therefore
 stile *fratres in malo*; Not simply brethren, but with this
 brand, *Brethren in evill*. Such was that in *Catlines* con-
 spiracy; The *French* Massacre; and the Gunpowder
 treason; When the *Romish* Priests and Jesuited faction
 made a solempne vow, and seal'd it with the holy Sacra-
 ment, that they would blow up this State, and conceale
 the plot: And such is that of the Popish Rebels at
 this day in *Ireland*; who (as I am credibly inform'd)
 have tyed themselves by a solempne covenant, or rather
 conjuration, not to leave a true Protestant alive in that
 Kingdom: And if the upstart Anabaptist (which so
 multiplies) prevail among us, as he did not long since in
 Germany, God knowes what will become of the true
 Protestant in this. Sure I am, *Salomon* saith, that the mer-
 cies of the wicked are cruell: And whether this Sect be
 godly, or not (how specious soever their pretences are)
 any man that observes how destructive both their prin-
 ciples and practise be to Church and State, may easily
 determine.

Vide Steid.
 Com.
 Pro. 12 10.

And thus much, too much (if too much can be spoken)
 of the branches of this evill peace, there being so much
 of it in the world at this day: And which I have disco-
 ver'd unto you, as *Nicander* did the nature of poysons,
 and *Aristotle* the fallacies, that you may know them to
 avoid them.

I come now to speak of the good peace, which you
 are exhorted to pray for in the text, and this is also
 threefold, viz. *Pax pectoris, temporis, & aternitatis*; which
 may be english'd, Internall, Externall, and Eternall
 peace.

The

The first, viz. Internall Peace, is that which Saint Paul, (in the 4 Chapter to the *Ephesians*) tearms *Peace of conscience*; which peace springs from the assurance of Gods love to us in Christ; for whose sake, in the 3 Chapter of S. Matthew, he professeth that he is well pleased with us: and that ~~in these~~ implies three things, viz. That our persons are reconciled; our sins remitted; and our actions accepted: as in the fifth Chapter to the *Romanes*; *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.* Ephes. 4.7.
Rom. 5. 1.
10.

The second, viz. Externall peace, is either Ecclesiasticall or Civill; peace of the Church, or peace of the Common-wealth: At both which, the good King Hezekiah (in the 20 Chapter of the second Book of *Kings*) points, when he demands, *Is it not good that there should be peace in my dayes?* Yes questionlesse, it is not onely good, but very good. For with the Prince of Orators we say of the one, *Iniquissimam pacem, &c.* that the unjustest peace is to be preferred before the justest War. And with our holy Mother, the Church, we pray for the other, saying, *Da pacem, Domine, in diebus nostris*; Give peace in our time, O Lord. And he cannot be a good Christian, who doth not approve of our Saviours Motto, *Blessed are the peace-makers*: and I may fitly adde, *Blessed are the peace-takers*, too, I mean such as will readily embrace peace, when it is fairly offered. 2Ki. 20. 19.
Math. 5. 9.

The third branch of good peace, is that which is called Eternall Peace; of which we have both a prophesie and a promise, in the 32 of *Isaiah*, *My people (saith God) shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.* *In pulchritudine pacis*, saith S. Hierome, in the full beauty of peace, even in blessed tranquility, where there shall be no asperity, no indignation, no need,

need, no envy, no adversary, no end; but everlasting Peace.

Now of these three I am not at this time to commend unto you either the first or last, but onely the middlemost, *viz.* Externall Peace; which, though it partakes of both extremes, as beginning in the one (*viz.* Peace of Conscience) and terminating in the other (*viz.* the Peace of Heaven) yet Interpreters generally hold, that this peace in my Text cannot properly be understood, either of the Internall, or that which is Eternal Peace, but only of an outward Publike Peace. This, I say, is the Peace which you are here exhorted to pray for.

Truely great is the blessing of peace, though it be but private; for (as *Solomon* speaks in the 17 of the *Proverbs*)
Pro. 17. 11. Better is a dry morsell of bread, if peace be with it, then a house full of sacrifices, with strife and contention.

But as every good thing the more common it is, the better it is; so publike peace is a far greater blessing; for hereby we enjoy that excellent priviledge which *Zachary*
Luk. 1 74. sings of in the first Chap. of S. Luke, viz. That being delivered from the hands of our enemies, we may serve God without fear, in holinesse and righteousness all the dayes of our lives.

And yet if we ascend a degree or two higher, *viz.* to the consideration either of Internall peace of the minde, and conscience here; or of that Eternal peace which is promised us hereafter: we must needs acknowledge each of these to be that *Peace of God which passeth all understanding.*
Ephes. 4 7.

But passing over these two last Branches of good peace, as not being aim'd at by the Psalmist in the Text; I will keep my self onely to this outward, publike peace, which we are all here exhorted to pray for.

And however this outward peace (in respect of each
 . mans

mans particular) be not so rich a blessing as the inward; yet such and so great it is in it self, that *Artaxerxes* (by the very light of Nature) said, *Peace is such a good thing, as all men desire; Pacem te pascimus omnes.* And *S. Paul* (in the second Chapter of the first Epistle to *Timothy*) proposeth it as the chief Motive why we should pray for Kings, and all that be in Authority, viz. *That under them we may lead a peaceable and quiet life, in all godlinesse and honesty.* As if the Civill Magistrates office had but these two ends, viz. To settle Piety in the Church; and Peace in the Common-wealth. 1 Tim 2.2.

And the truth is, That the Church and Common-wealth are so lincked together, that the peace of the one, doth redound to the other: for as the Secretaries of Nature observe that the Marygold opens with the Sun, and shuts with the shade; even so when the Sun-beams of Peace shine upon the Common-wealth, then (by the reflection of those beams) the Church dilates and spreads it self, as in the 9 Chap. of the *Acts*: *Then had the Churches rest thorowout all Judea, and Galilee, and Samaria, and were edified: and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.* Mark there how peace not onely edifies, but multiplies the Church. And on the other side, when the Countries glory is once eclipsed, then is the Churches beauty soon dimmed and clouded; as all men (whom the god of this world hath not blinded) will confesse at this day they see plain enough in this languishing State.

Not without great reason therefore did the Lord command his peculiar people, the Jews, even in Captivity, to pray for the peace and prosperity of the *Babylonians* (in the 29 Chapter of *Jeremy*) and that because in the peace thereof, they should have peace. Then the Churches

Churches peace depends upon the peace of the Kingdom in which it is planted. And accordingly it is the Churches prayer (in the 144 Psalm) that there may be no Invasion, no leading into Captivity, no complaining in our Streets.

And yet some phanatick Sectaries there be among us, who (having evill will at the peace and prosperity of this our Sion, and being men of desperate opinions, and despicable fortunes themselves) count it good fishing in troubled waters; not caring (with *Micah* their good master) how much they rend, and tear the Churches garments, so their own may be whole: these (in the exuberancy of their misgrounded, and misguided zeal) do both preach and pray against publike Peace, as inconsistent with the Independency, or rather, Anarchy they aim at; and therefore, even to hoarseness, they cry down all fair wayes and means of Accommodation.

And not a few (whom the Church and State finde to be a malignant party) having little else to do, make it now their trade to lye; both by whole-sale, and retayl; they invent lyes, and vent lyes; they tell lyes, and write lyes, and print lyes: and this they do as confidently, and impudently, as if they were informed by that lying spirit which entered as a Voluntier into *Ahabs* Prophets: and by lying and raising false rumours, they beget jealousies, and tears in the people; that so they may foment the difference, and enlarge the distance, between His sacred Majesty and the Parliament; and by blowing the coles (which they themselves first kindled) may at last set all in combustion, and bring all to confusion.

And (which makes the disease more desperate, and the cure more doubtfull) when any of the sons of peace hath convin'ed these Bountefues of disturbing the publike-

like-weale, against both law and conscience; yet they palliate all, by pretending the spirit, as having some extraordinary Inspirations, Illuminations, Revelations of the spirit for all they do: But since it appears by their seditious courses, and pernicious practices, that *the way of peace they have not known*; let all the world judge whether I may not justly apply unto these, that which our Saviour himself said to some others (instigating him to call for fire from heaven, in the 9 Chapter of Saint Luke) *Our wisdom &c. They know not of what manner of spirit they are.* And all men else do now begin to *know them by their fruits*. Had they bin a while in their forefathers coats; or felt they but the pressures of War, as our dismayed and dismembered neighbouring Nations do, yea, but as bleeding Ireland doth at this day; then sure they would soon be brought on their very knees to acknowledge, That the most glorious Crown of gold in all the world is not worthy to be compared with the now so much contemned Garland of Peace.

Rom. 3. 17.

Luk. 9. 55.

Mat. 7. 16.

God be thanked, ever since the Reformation (though our Sectaries will not allow it that Name, untill they have throwly reformed both Church and State, even to deformity) we have lived in peace and plenty. God be thanked we never knew what it is to hear the murdering Pieces about our ears; or to see our Churches and houses flaming over our heads, whilst the flame gave light to the merciless souldier to run away with our goods: we never yet heard the fearfull cracks of their fals, mixed with the confused out-cries of men killing, & encouraging to kill, or resist, and the hideous schriking of women & children.

God be thanked we never saw tender babes snatch'd from the Brests of their mothers, or ript out of their Wombs; and ere they were a span long, either panting

on the stones, or sprawling on the Pikes ; and the poor pure Virgin ravish'd ere she may have leave to die.

God be thanked we never saw men, and beasts lie together wallowing in their gore, and the gästly visages of death deform'd with wounds ; the impotent wife hanging (with tears running from blood-shed eyes) about her arm'd husband, ambitious to die with him, with whom she may no longer live.

God be thanked we never saw the amaz'd runnings to, and fro, of such as would fain escape, if they knew how, and the furious pace of a bloody Victour ; the rising of houses for spoil, and every villain posting with his load, and ready to cut each others throat, for the booty they pluck't out of ours. In a word, it is palpable by our fool-hardy forwardnesse to, and frowardnesse in embroiling our selves, that we never yet knew how cruell an adversary, and how burthensome an helper is in War.

Look round about you, and see the Christian world in an uprore, and in arms, and a considerable part thereof even in the ashes ; whilst this our *Britain* (like the Centre) stood unmov'd ; and 'tis hard to say, whether other Nations hitherto have more env'y'd, or admir'd us.

For which our so long, and lovely peace, and plenty ; Oh what just cause we all have to be most thankfull to the God of peace, and do we now re-pay him with repining ? For want of a forreign enemy to invade us, must we needs ransack, and ruine our selves ? *Bellageri placuit nullos habitura triumphos* ? Oh lets take heed that Gods mercie (being too too much abus'd) turn not at last to fury ; and that he deal not with us, (being so provok'd by us) as he did with the stiff-necked and unthankfull Jews, when that which went in at their mouths, he fetch'd out at their nostrils. Many Nations have forfeited as great blessings, as those

in which we now so much confide, and glory, by their insolencie and ingratitude. And therefore say, my beloved Brethren, and countrymen (if in such a time of siding you can speak without prejudice, and partiality) whether it be not now high time to fall close to prayer, and practise, for the better preserving, and (if it may be) perpetuating, the peace of our *Jerusalem*.

But some head-strong, brain-sick Sectary will say perchance, as *Judas* did in another case, *Ad quid perditio hac?* Mar. 14. 4. Why is this waste? What need we be such importunate suitors to God for peace, seeing we already enjoy it? I wish we did! Yea, grant we do; yet since (as the Jews did of their Manna, when they cryed, *Arescit anima nostra*) we have surfeited of this heavenly food; and begin to nauseate it; I must tell you, that without prayer to God, we do but flatter, and deceive our selves, in presuming upon the security of our peace.

There can be nothing to which I am naturally more averse, then to prophetic evil to this ancient and honorable City, (in which I was born, and bred, and have spent the greatest part of my life with so much comfort, and respect from the better sort, as a poor Minister is capable of) and yet, in the generall, you shall give me leave to tell you, that the most flourishing Cities, and Countries, have their Period; as *Zenophon* truly observes in his Panegyricall Oration of *Agésilæus*, That there never was any State, (be it Monarchy, Aristocracy, Democracy, or other kinde of Government) but at one time or other it was overthrown, and came to an end, either through invasion from abroad; or sedition and innovation at home.

And therefore however I will not take up *Balaams* Num. 24. parable touching the *Kenites* against this our Mother City; *(strong is thy dwelling place, and thou puttest thy nest in a rock,*

Luke 19.
36-41.

a rock, neverthelesse the Kenite shall be wasted, &c.) Yet is our Saviour himself riding in triumph into *Ferusalem* (the people spreading their garments; and crying *Hosanna* to the son of *David*, *Hosanna* in the highest) when he drew neer to *Ferusalem*, and beheld that City, forseeing the heavy judgement which hung over it, he wept, and said, *If thou hadst known at least in that thy day the things which belong to thy peace, but now are they hid from thine eyes, &c.* So I beholding this Metropolis (our *Ferusalem*) with the eye of tender pity and compassion, (such as is due from a true son to his dear mother) and premeditating with my self the wofull miseries which our present distraction and division, may ere we be aware bring upon us: I wish, with all my soule, that we did know in these (yet *Halcyon*) dayes of our peace, the things which do tend to the preservation of the same.

But I fear, I fear, that either we do not clearly see, and know them (being in the just judgement of God now hid from our eyes) or if we do both see, and know them, yet (notwithstanding all the preparations we make to prevent them) I feare least what we take as physick, will prove our poyson. And I can give no other reason of our present security, confidence, and contempt, save that remarkable observation of *Livie* (in the fift of his Decads) where he asserts, That (*Argentibus rempublicam facit, salutare Dei & hominum admonitiones spernuntur*) when the destruction of a Common-wealth is destin'd, then the wholesome warnings both of God and Man, are set at naught.

But, Oh may that never be true of us, which Demades once objected to the Athenians by way of reproach, viz. That they would never vouchsafe to treat, or hear of peace, but in Mourning-gowns, viz. after the losse of their friends,

friends, and fortunes in the Wars.

My firm hope is, and my earnest prayer shall be, that God in mercie would turn away this heavie judgement from us; that so we may not by wofull experience of the more then many mischiefs of a Civil War, be forc'd to acknowledge that we too too much slighted, vilified, and under-valued the inestimable benefit of peace; but rather that in these Criticall dayes of our yet surviving peace, we may all have the grace prudently to foresee, and piously to pursue such lawfull courses, and warrantable means, as do make for the maintenance of the same.

And forasmuch as the principall pillars of our peace are the King, and the Parliament, therefore let us put up our prayers to God for both. First, I say, let us pray for the long life, and happy Reign of His Majestie: for, if the Jews (in the first Chapter of *Baruch*) were commanded Baruc. 1. 17 by God, to pray for *Nabuchadonosor*, and *Balthasar* his son, which kept them in slavery and captivity; then great reason have we to pray for the peaceable and prosperous Reign of our gracious King *CHARLS*, (who keeps us from temporall, and spirituall thralldom) that his dayes on earth may be as the dayes of heaven. And next, lets pray for the Lords and Commons assembled in Parliament, that the spirit of the Lord may rest upon them (as it is in the 11 Chapter of *Isaiah*) even the spirit of wisdom, Isa. 11. 3. and understanding, the spirit of counsell, and might, the spirit of knowledge, and of the fear of the Lord: That this spirit may make them all (like *Jethro's* Magistrate) Ex. 18. 21. men of courage, fearing God, and dealing truly, so shall all their deliberations and determinations tend to the glory of God, the reall honour, and happinesse of His sacred Majesty; and the peace and prosperity both of Church and Common-wealth. To which I doubt not but all

true Protestants will say, Amen.

And thus having shewed first what you are here exhorted to do, *viz. to Pray*: and next, for what you are exhorted to pray, *viz. for Peace*: It now onely remains, that I acquaint you for whose peace it is that you are exhorted thus to pray, *viz. for the peace of Ferusalem*: for so stands the Text,

O pray for the peace of Ferusalem.

Ferusalem signifies the vision of peace: It was the Metropolis of *Palestina*, and it was so denominated from two parts in it, one of which was call'd *Febus*, the Mount on which God commanded *Abraham* to offer up his son *Isaac*; otherwise call'd Mount *Moriah*, or *Sion*, on which afterwards the Temple was built, and *Davids* tower. The other part was call'd *Shalom*, and it was erected at first by *Melchisedech*, King of Righteousnesse; as *Ezra* notes in his Glosse on the 28 Chapter of *Genesis*. And now if you put the two words (expressing the two parts) together, it makes *Febushalom*, and for *Euphonies* sake, *Ferusalem*.

And by this very name the holy Catholike Church is often set forth in Scripture; as in the 41 Chapter of *Isaiah*, where God promiseth by his Prophet, that he will give
Isa. 41. 27. to *Ferusalem* one that brings good tidings; that is, a Saviour to the Church; as *Oleaster*, and others expound it. And
Galat. 4. 26. in the 4 Chapter to the *Galathians*, the Apostle saith that *Ferusalem* which is above, is free, which is the mother of us all. Upon which words *Hugo Cardinalis* glosseth thus, *In hoc quod dicitur sursum, notatur altitudo; quod Ferusalem, pacis multitudo; quod libera, libertatis amplitudo, quod mater omnium, charitas & fecunditas*; that is, In this, that the Church is call'd *Ferusalem*, is intimated, multitude of peace; that she's said to be above, denotes altitude of place; that she is free, shews her ample liberty; and that she is the Mother

ther of us all, sets forth her charity and fecundity.

Ferusalem then is here a type of Christs Church, for whose peace, and prosperity, we are bound in duty to pray continually.

Now the reasons why the Church of God is stil'd *Ferusalem*, are many; give me leave onely with a light pensil to touch some few of the chief. For,

First, as *Ferusalem* was the Metropolis of *Palestina*, and all the Jews esteem'd it as their Mother: so the Church is *Mater credentium*, The Mother of all true beleevers; as Saint Cyprian speaks, *Illius factu nascimur*, saith he, *illius lacte nutrimur, spiritu ejus animamur, &c.* And so truly is she our Mother, in a qualified sense; that the same Saint Cyprian (and after him Saint Augustine) affirm peremptorily, *Non potest habere Deum, patrem, qui non habet ecclesiam matrem*: He cannot possibly have God to his Father, who hath not the Church to his Mother. And therefore no marvell though our present Sectaries, which (renouncing the Communion of the Church) will have none of her to their Mother, cannot endure to use the Lords prayer, in which they must say, *Our Father*.

Secondly, as the Israelites were enjoyn'd by God at *Exod. 23. 4* least three times every yeer to come, and appear before him in *Ferusalem*: Even so are we all bound to meet in the Church (which is the Congregation of all Christians) and herein all true Christians do meet together in the unity of judgement, and affection. When God in the first Chapter of *Genesis*, had gather'd together the waters *Gen. 1. 10* unto one place; it is said, that he saw that it was good; And thereupon Saint Basil excellently notes, that if the gathering together of the elementary waters was good; then the gathering together of Gods people, (who are the mysticall waters spoken of in the 17 of the *Apocalypse*) *Apo. 17. 15.* must

must needs be very good: yea, if the one was good, the other must needs be better. And therefore I may truly say to such Sectaries as (out of an affectation of singular holinesse separate themselves from the Church) as sometimes Mr. Calvin himself did to the Anabaptists, When under colour of perfection, you can endure no imperfection, neither in the body, nor yet in the cloaths of the Church; you must be admonish'd that this your separation is caus'd by the devil, who puffs you up with pride, and seduceth you with hypocrisie.

Thirdly, as *Ierusalem* was the chief seat both of the priesthood, and Kingdom; for *Salamon* built the Temple, and the Pallace together: So in the Church there is both the Kingdom, and Priesthood of Christ; whereby, both as a King he raigns over; and as a Priest he instructs all the true Subjects, and Citizens of the same. Yea in the first Chapter of the *Apocalyps*, he makes all the living members of his Church, Kings and Priests, in a qualified fence. Or as St. *Peter* calls them, a Royall priesthood. *Quid enim tam regium* (saith *Leo*) *quam subditum Deo animum corporis sui esse rectorem! Quid tam sacerdotale, quam immaculatas puras hastias de alteri cordis offerre?*

Fourthly, *Ierusalem* was the onely place in which God was known, and worshipped: His Temple was built there; there he spake unto them both with his own mouth, and by the mouth of his holy Prophets; there was the Oracle between the Cherubins; there was the chair of *Moses*; and there the law was both duly propounded, and eke truly expounded unto the people: And in the Church God is known, and worship'd aright; for this is the *Pillar and Ground of Truth*; saith the Apostle. That is, The Church serves to the truth; for

for those speciall ends and uses, which pillars do to men. For

One use of pillars, is to preserve the remembrance of things past, to posterity (to which end *Abſolom* rear'd his pillar) and thus doth the Church keep the truth of God as it were upon perpetuall record.

A second use of pillars, is to expose so open view such things as are fastned upon them; as in our Cathedralles, the Arms, Scutchions, and Epitaphs of worthies deceas'd, are hung upon pillars: and such a kind of pillar is the Church to the truth; for it exposeth all the Canonickall Books to the People of God.

A third use of pillars, is for the supportion of the fabrick which is built upon them: and such a pillar is the Church to the truth; Gods true Religion, and all truth necessary to salvation is to be had in the Church, which doth indeed support the Common-wealth; and therefore they which (with *Sampson* in the 16th chapter of *Judges*) thrust at this pillar with all their might, will ere they be aware bring the whole fabrick about their eares, to the certain ruine of themselves and others.

Lastly, as *Jerusalem* was built, and compacted together, a City at Unity within it self; as we finde at the third verse: Even so all the true Members of the Church do, and will endeavour to keep the Unity of the Spirit in the Bond of Peace: as being all washed from their sins in the same Laver of Regeneration; all tyed together by the same Sirews; and Ligaments of the same Christian Profession; all fed and nourish'd by the *same milk of the same Word*; all feasted at the Table of the same Lord; all assumed by the Spirit of Adoption, to be Heirs of the same Kingdom. In a word, Since there is but one God, and Father of all; and but one Church the Mother of all; and all are

Plal. 132. 3

Ephes. 4. 3

Ephes. 4. 6

Gal. 4. 26.

Rom. 12. 4.
Gal. 5. 22.

but the *Members of one Mystickall Body*; and there is but *one Spirit* whereby this one Body is animated and informed; and the *fruits of this one Spirit* are love, joy, peace, &c. Oh do but lay it to heart, what a foul stain, and shame it must needs prove to the Protestant Profession, if we should not be (like *Jerusalem*) a City at Unity within our selves. And thus it appears, that *Jerusalem* here is a Type of the Church, for whose peace and prosperity we are all exhorted to pray.

Now upon what tearms the Peace of Christs Church stands at this day, I am not able to declare: yet what man of sound judgement, and integrity, doth not see, and grieve to see it so shaken, and shatter'd as it is? "St. *Basil* (in his last Chapter *de spiritu sancto*, taking in-
"to serious consideration the state of the Church
"in his time) cries out, *Cui comparabimus? &c.* To what
"shall we liken the present state of the Church? And he
"answers, *Prælio navali, quod ex veteri odio conflatum, adeo*
"proceffit, ut ira sit immedicabilis, & utraq, pars ruinam me-
"ditetur. It's like (saith he) to a Sea-fight, which being
"caus'd by an old grudge, is gone so far, that their wrath
"cannot be appeas'd; and either side meditates nothing
"but ruine. *Pone simul* (saith the same Father) *quod den-*
"sa caligo, turbo vehemens, procella immensa, hostium &
"amicorum nullam discrimen, symbola ignota, quam seditionem
"invidia, & ambitio fecerunt. Adde (saith he) that there
"is withall a grosse mist, a vehement whirl-winde, an
"huge storm, no discerning between friends and foes, the
"Colours cannot be distinguished, which sedition was
"raised by envy, and ambition. *Πάντες γὰρ ὁμοῦ πικρὰς καὶ ἀπο-*
"fundamentum doctrina, & munimentum disciplina con-
"vulsus est. All the bounds of our fore-fathers are
"transgressed. The foundation of Doctrine, and fortifi-
"cation

"cation of Discipline, is plucked up. *Per excessum*
 "aut defectum, as he goes on, *rectum pietatis dogma transili-*
 "unt, alii ad *Judaismum*, alii ad *Paganismum*; Nec divina Scri-
 "ptura, nec Apostolica traditio litem dirimit, Unus amicitia
 "modus ad gratiā loqui, & inimicitia sufficiens causa, opinionib-
 "us dissetire. *ἑκαστος δὲ τοῦτ᾽ ἡνὶν, rerum novatoribus multa*
 "copia ad seditionem. *Ἀποστολικῶν τε καὶ ἐκκλησιαστικῶν τῶν ἡδωμένων,*
 " &c. that is, By excess, or defect, the right determina-
 "tion of Piety is skip'd over by some to *Judaism*, by
 "others to *Paganism*. Neither the Scripture which is
 "Divine, nor Apostolicall Tradition, can end the strife.
 "The onely means of friendship is to speak *placencia*;
 "and it is a sufficient cause of enmity, to differ in opini-
 "ons. Every one is a Divine; and hence Innovators
 "have matter enough of sedition. And they take upon
 "them the over-sight of the Church, who never had
 "any other Imposition of hands, but what they laid ap-
 "on themselves, &c. This is the History which Saint
Basil (who lived within lesse then 400 years after the In-
 carnation of our Lord) writes of the state of the Church
 in his time; and whether it be not a Prophecie, and that
 Prophecie fulfilled in our times, I leave it in you to
 judge.

And if any man desire to see the Picture of the Church
 of God drawn to the life at this day; let him conceive
 that he saw a silly poor maiden sitting alone in a Wilder-
 nesse, and beleaguer'd on all sides with Bulls of *Babylon*,
 devouring Wolves, Herodian Foxes, foaming Boars,
 greedy Bears, grinning Dogs, fiery Serpents, corroding
 Vipers, stinging Scorpions; I mean such men-beasts as
 Saint Paul fought with at *Ephesus*, (in the 15 Chapter of *1 Cor. 15*
 the first Epistle to the *Corinthians*,) men in shape, beasts in
 condition; yea and worse then beasts, saith S. *Ambrose*,

Nam

Nam omni bestia bestialior est homo rationem habens, & non secundum rationem vivens. She is fiercely assaulted on the one side by unbelievers, on the other side by mis-believers; on the right hand by the contentious oppositions of Schismatics, on the left, by the blasphemous propositions of Hereticks: openly wrong'd by persecuting Tyrants; and secretly wring'd by backbiting Hypocrites. So many and many are the enemies of the Churches Peace.

But though they be never so many, and mighty; yet there be but two sorts at this day which do especially infect, and infest her, *viz.* The Schismatick, and the Papist. The one doth *disrumpere charitatis vincula*, untying the Bond of Peace; the other doth *corrumpere fidei dogmata*, undoing the Unity of the Spirit. The Schismatick is different even in things of their own nature indifferent; and had rather lose the substance (*viz.* Grace and Peace) then yield never so little into Ceremony; He is no friend to Charity.

The Papist is almost indifferent in things of their own nature different; not caring what becomes of Truth, to compass his own ends: He is no friend to Verity. And Both of them spurn at the Peace of the Church, as at a common foot-ball: being herein, like *Sampsons* Foxes, sever'd in their heads, but *tyed together by the tails, with fire-brands between them.*

Judg. 15. 4.

No marvell then though without the Church the common enemy beards and braves the poor Christian, despising our little number, and yet in truth, much lesse then we seem, through so many in-bred Sects and Schisms; when as even within the Pale of the Church, and among those that profess Christianity; we see on the one side (our irreconcilable adversaries) the Papists, still plotting and practi-

practising the ruine of the Church Reformed among us.

And on the other side, so many sons of Thunder whetting their tongues in Pulpits, with cursed and bitter words; preaching common invectives, against the Lawfull Governours, and Government, both of Church and State; and animating the giddy multitude to take up Arms; as if the Protestant Faith could not be supported, but by their Faction; and the power of true Religion could stand with Rebellion? So that if ever the Church had cause to pray for peace, sure now is the time; when the enemy springs out of her own sides and bowells.

But (alas) what horrid impiety, and extreme ingratitude it is (Viper-like) to gnaw out the bowells of the Mother Church that bare us? May she not justly now renew her old complaints? *Eccè in pace mea, amaritudo mea amarissima.* Behold, in my peace I had great bitternesse? *Isa. 38. 17* And St Bernard shews you how, by running thorow all the degrees of comparison, thus; *Amara in persecutionibus Tyrannorum, &c.* Great bitternesse the Church hath alwayes had, caus'd by Tyrannicall persecutions; Greater bitternesse, by reason of hereticall propositions; But her greatest bitternesse comes from domesticall dissensions; when (as it was foretold in the 7 of Micah) a mans enemies are of his own household.

Micah 7. 6.

Some Morall Divines hold *Rebecca* (when she bare twins) to be a Figure of the Church; for, though she prayed to God for children, yet (finding them to strive and struggle in her womb for priority and superiority, and feeling the smart of that contention) she said, *If it be so, why am I thus?* as if she wish'd she had never conceived: And it is most sure that the Church hath many children, whom she hath conceived with care, brought forth with pain, and brought up with all tenderesse of affecti-

on; who yet through their grievous strife, and schism, have so vexed, and rent her very bowells of late, that she hath just cause to wish she had never conceiv'd them.

But however these Schismatics (as Saint *Augustine* speaks of *Donatus*) are, in some sense, worse then the very Tormentors of Christ upon the Crosse; For, saith he, *Venit persecutor, & non fregit crura Christi, &c.* The persecutor came, and brake not Christs legs hanging on the Crosse; yet *Donatus* came, and rent his Church in pieces. Christs naturall Body was whole in the hands of his very Executioners; and yet his Mysticall Body is not whole among us that are Christians.

Yea, however these Schismatics in some sort out-act that Monster *Nero's* cruelty, in ripping up the Womb of their *Spirituell Mother*: yet let us as dear children, rather imitate the pity, and piety of our heavenly Father. And as his bowells were troubled for *Ephraim* (in the 31 of *Ier.* 31. 20. *Jeremy*) so let ours yern for our *Jerusalem*.

And the better to expresse our dutifull, and due affection to our holy Mother the Church, let us all be exhorted to do these three things, with which I will conclude. First, let us pray for her Peace, and prosperity: For, as *S. Augustine* speaks (in his 19 Book *de Civitate Dei*) *Tantum est, &c.* Such is the good of Ecclesiasticall Peace, that nothing can be heard more acceptable; nothing can be coveted more desirable; nothing can be found more unvaluable: wherefore let him that hath this peace, hold it; let him that hath lost it, seek it: for whosoever is not found in peace, he shall be rejected by God the Father, disinherited by God the Son, and discarded by God the holy Ghost.

And if ever this exhortation, To pray for the Churches Peace, were seasonable; then 'tis much more now, which makes

makes me to re-inforce it: For this Island (which was but surrounded before) seems at this day to be quite overflowed with water; and that with water more brackish then that of the Sea it self, even the waters of *Meribah*, The waters of *Strife*; God grant they prove not like the waters of *Marah*, bitter waters, in the end. For di-
 vision ever tends to, and commonly ends in destruction; according to that in the 55 Psalm, *Divide, destrue, &c.* *Divide their tongues, and destroy them, O Lord, for I have seen violence and strife in the City.* Mark there, how division ushers in the destruction of that City which the Psalmist speaks of; I hope it was no Prophecie of this.

And yet are we not divided? Have we not (answerable to that in the 9 Chapter of *Isaiah*) our *Ephraim against Manasses*, ? and *Manasses against Ephraim*? and both against *Judah*? Have we not *Sectaries against Papists*? and *Papists against Sectaries*? and both against the true Protestant? Is not that certain Prognostick of the *Generall Judgement at the last day* (pointed at in the 24 of Saint *Matthew*) now visible in His Majesties Dominions? when as *Kingdome riseth against Kingdome, and Realme against Realme*?

Yea even in this Kingdom are we not divided? Have we not innumerable Sects, and lamentable Schisms in the Church? Have we not dangerous dissention, and digladiation in the Common-wealth? And doth not our Saviour tell us plainly (in the 12 Chapter of *S. Matthew*) That a *Kingdom divided against it self, shall be brought to delation*? And shall we not believe him? or if we do, shall we go on, and perish, for not obeying him? Can we ever hope to prosper, whilst we are thus divided? and whilst our divisions, like those of *Reuben* (in the 5 Chapter of *Judg.*)

Judges) are great thoughts of heart? and those great thoughts indeed; for they are great thoughts against the Liturgy, and great thoughts against Episcopacy, if not against Monarchy it self? These must be confess'd to be great thoughts, and so great that there cannot well be greater. These lay the Axe to the very root; and therefore, in reason, what can be expected but that these great thoughts should beget great troubles, which (like so many Mathematicall lines) will be *Divisibiles in semper divisibila*? If we cast off all that is called God among us, we must never look for peace, as a blessing from God. So that what St. Paul speaks of himself, and his fellow labourers (in the 7th Chapter of the 2^d Epistle to the *Corinthians*) may with some advantage be applyed unto us: *Our flesh hath no rest, but we are troubl'd on every side, without fightings, within are feares.* And both sides agreeing in the cause of taking up of Arms (*viz.* that they do it for the maintenance of Religion, Law, Liberty, Propriety, &c.) Do we not both fight for, and fear, we scarce know what? One thing I am sure cannot be denied, that through these groundlesse alterations, and causelesse feares; publike peace is in great danger to be lost, if it be not casher'd already: and as things now stand, we know not well either where to seek it, or how to settle it. The best way that I can think on, for the present, is this in the text: *viz. To pray for the peace of Ierusalem:* which hath now as great need to be upheld by your faithfull prayers and endeavours; as ever had the faint and feeble hands of *Moses* need to be supported by *Aron*, and *Hur*: in the 17th Chapter of *Exodus*. Oh then let us all fall close to our prayers: for it is an infallible signe of a prophane person, when he never puts up an hearty prayer to God for the Church in time of

2 Cor. 7. 5

Exo. 17. 1

of distresse. He is no better then a Brat of *Babel*, who cannot be perswaded to pray for the peace of *Ierusalem*.

Secondly, let us all (like so many good children) be prodigall not only of our time, and estates, but even of our dearest blood, in (our holy Mother) the Churches cause, for which Christ gave himself both an offering, and a Sacrifice : As an offering in his life : so, a sacrifice Ephes. 5. 2. in his death. There was never any Citie on earth more bravely defended against a forraign Enemy, then was *Ierusalem* against *Titus* and *Vespasian* : and only upon a conceit that this City was eternall, and should never be destroyed. But they erred, not knowing the Scriptures : for the truth is, that all the promises of *Ierusalem*s perpetuity and continuance, were not made to that *Ierusalem* which was built with materiall walls (for that *Ierusalem* kill'd the Prophets, and ston'd the men of God which were sent unto her; and so brought the guilt of innocent blood upon her; and is therefore in bondage with Gal. 4. 25. her children even unto this day) but to the Church of 1 Pet. 2. 4. God, that *Ierusalem* which (as *St. Peter* speaks) is compacted of living stones, cemented with Christs blood, built by faith, and consistiug in the fellowship of the Saints, whose maker and builder is God : and against this the spirit of truth assures us that neither men, nor devils Mat. 16. 18. shall ever be able to prevail. For, as *Socrates* said of his Accusers, *Necare possunt, nocere non possunt* : So may I say of the enemies of the Church, that they may kill us (if God permit) but they cannot conquer us : For (like Rom. 8. 37 *Sampson*) we shall be victorious, even in death it self; at Judges 16. 30. which time, (with the Proto-martyr *St. Steeppen*) we shall see the heavens open, and the Sonne of man standing Acts 7. 56. at the right hand of God : and if we stand for him, and Rom. 8. 31. he stand for us, then who can withstand us ? And yet

as in *Ierusalem* there were factions; by which (as *Iosephus* reports) more of the natives and Citizens were slaine within the walls, then by the common enemy without: so it is most true that there ever have been, and that there ever will be, factions in the Church: though I must tell you, that no one age that ever I read of, did so abound with them, as doth the present: Oh what herds, swarms, and shoales of Sectaries have been seen of late! These are dangerous, and (if not prevented in time) they will be deadly enemies to the peace of the Protestant Church established by Law among us.

And to each of these, God our Father, and the Church our Mother, will say hereafter, as the *Romane Fulvius* did to his revolting son heretofore; *Non ego te Catilina genui, adversus patriam, sed patria adversus Catilinam*: Which (with some small variation of the words) may be rendered thus: I begat not thee to assist the Sectaries in their sedition, but the true Protestants in their subjection, to God for his own sake; and to his anointed over us for Gods sake; who saith peremptorily (in the 13th Chapter to the Romans) *Let every soule be subject to the higher powers*: Marke, Every one must be subject, without excepting, or exempting any one. Thirdly and lastly, let us, Oh let us all labour to heal the breaches of the Church; as once the *Israelites* did to build up the wals of their *Ierusalem*. See in the 2^d of *Nehemiah*, how carefully he procur'd means from *Artaxerxes* to reedify *Ierusalem*; and how couragiously and unanimously the people of God went about it in the midst of so great dangers, that they were faine to work with tooles in one hand, and swords in the other. And thus (if we would approve our selves to be true *Israelites*) must we all do our utmost endeavour to build up the Church

Church of God; or at least to be repairers of the breaches that are made in the same. And this we must do the rather, because the *Romish* Sanballats on the one side, and the *Romish* Sectaries on the other, strive so eagerly at this day to set up their Babel (it may be properly so call'd) and to pull down our *Ierusalem*; as of old, *Tertullian* complain'd of the Hereticks, *Nostra suffodiunt, ut sus adificent.*

Yea, the truth is, that these our profess'd adversaries on both sides, laugh at and jeer us to our faces, as *Sanballat*, and *Tobiah* then did: and yet let us be so far from being discourag'd from so religious an enterprize; that let us go on in our prayers to God, and honest endeavours with men, untill we have brought it to perfection. Not doubting but what *Nehemiah* then promis'd, will in due time be made good unto us, *The God of heaven will prosper us; therefore let us arise and build.* Neh. 2. 10.

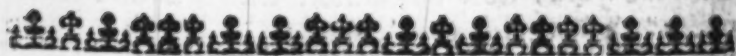
And that our building in this kinde, may go the better forward, let us all minde and speak the same things: for if in the building of *Babel*, division of tongues hindered the work; how much more then in that of our *Ierusalem*? Then (for conclusion of all) let me say unto you with the Apostle (in the 13. Chapter of the 2^d Epistle to the *Corinthians*) *Be ye all of one minde, live in peace, and the God of peace shall be with you. And with you after a speciall manner, viz. by blessing your prayers and practise in this kinde, with peace, all kinds of peace, viz.* Phil. 2. 2.
Gene. 1. 8
2. Cor. 13. 11.

Peace of body in a well-ordered temperature of the severall parts; peace of the sensitive soul, in a just restraining of the appetite; peace of the reasonable soul, in the sweet Harmony between action and speculation; peace both of body and soul, in a sober course of life; peace between God and man, by faith and obedience:

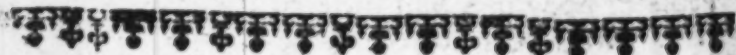
Peace

peace between man and man, by a mutuall entercourse of love; politicall peace, by the subjection of every soule to the higher powers; Ecclesiasticall peace by our joynt prayers for *Ierusalem*; and universall peace, by the tending of every creature to that very end for which God made it; temporall peace here; and eternall peace hereafter.

And this he grant us, who is the God and Father of Peace; and that for his dear Son sake, who is the Prince of Peace; To both whom, with the Holy Ghost, the blessed spirit of peace; (three persons, and one invisible, indivisible, and incomprehensibly glorious Lord God) be ascribed all Glory, Power, and Praise, now and for evermore: Amen.



FINIS.



N

with

Ralph

the val

rage

Con

Lik

king

wa

Also a

chan

Print

erfe
ule
yat
en-
od
uce
and
esh
per-
ion
for

Certaine and true

NEWS

From Somerset-shire;
with the besieging of Sir
Ralph Hoptons House, together with
the valiant and manfully performed cou-
rage of *Mr. Arnold Hyward* Gentleman, Soul-
dier, and Lieutenant to the Troope of young
Captaine *Pym*, Son to that worthy and
well deserving Member of the
House of Commons
John Pym Esq.

Commanded to be printed and published.

Likewise the manner of ta-
king Sir *Edward Rodney*, Sir *Ed-
ward Berkley*, and Mr. *Dugdale* priso-
ners, and are now in the Counter in
London til further examination.

Also a true relation of the sad and unfortunate mis-
chance which befell our hopeful Prince Charles,
and the Duke of Yorke by Wild fire, &c.

Printed at London for *I. Underwood*. 1642. October 15.

Continued and the

NEWS

From Somerset House

With the beginning of the

Ralph Hopton House together with

the various and beautiful pictures and

regiment of the army of the

and the members of the House of

well deserving members of the

House of Commons

Commanded to be printed and published

Likewise the manner of the

King Sir Ralph Hopton

and Sir Ralph Hopton

and Sir Ralph Hopton

and Sir Ralph Hopton

and Sir Ralph Hopton

and Sir Ralph Hopton

and Sir Ralph Hopton

and Sir Ralph Hopton



Certaine and true Newes
from Somersetshire, with the besei-
ging of sir *Ralph Hoptons* house, together
with the valiant and manfully performed
courage of Mr. *Arnold Hyward* Gentleman,
Souldier and Lieutenant to the troope
of young Captaine *Pym*, &c.

Since the distractions of these times began,
by the evill and unchristianable incendia-
ries of the same, who like Spunges desire
to be filled with their owne naturall blond
which no lesse appeares in their Counsells, hath not
onely poysoned the cleare head of the Spring, but like-
wise labours to spoyle the Ocean, in going to unsluce
the Rivers into it, which God I hope at his good
time will stop, and point out with his finger their
shames and punishments that thus began in the dis-
joynting peace to open Warres full gap, which lets
in nought but red destruction on us, hand against
hand, and one eye against another to shake and ruine
all the bodies Fabrick, which we could wish might
stop, and that his Majesties good thoughts would
open to rescue our future good intents towards him,
his issue, and his future safety, and that this posture of
A 2 defence

fence we stand in, is for his Royall safety, the protection of his Issue, his Parliament and his Land, both against forraigne and our home-bred Papists, the worst of worships that can be, in whose opposition hath amongst the rest his Majesties Western parts, as namely Wiltshire, Summer set, Dorset, and Devonshire, harbour resolved spirits, will maintaine those parts both for the King and Parliament; Likewise those Cities with their adherent and adjacent Townes, well fortified and Garison'd with men, are by their brave Commanders well instructed, and fitted for the present entertainment, either for siege in managing of Forts, Ports, walls or Breaches, or meeting in Battalia face to face in the open field their daring enemy, as now I am to expresse with duty to his Prince and both the honourable Houses the ever ready, resolved, prepared and undaunted courage of Mr. *Arnold Howard* both a Gentleman and a Soldier, Lieutenant unto the troope of Captaine *Pym* who having certaine intelligence that at one *Mr. Ralph Hoptons* house were a couple of Knights, the one named *Mr. Edward Rodney*, the other *Mr. Edward Berkeley*, with a Minister named Master *Dugdale*, Chaplaine to the Marquesse of *Hartford*, who were not onely great upholders of the Malignant party, or Cavalliero rout, but were themselves the same, seducing and combining thereunto a larger linke of power to knit against us, and with their friends, their Tenants and Freeholders did therewith fortifie and strongly guard the house or Castle of the aforesaid *Mr. Ralph Hoptons*, which being assaulted by some part of our Troope, they very horly began to oppose us, and sent us shot for shot, and well they might stand upon daring termes,

termes, being immur'd in stone, knit with fast lime & haire, yet thanks be unto God, their labour spent on us wasted themselves and their munition with it, and they that time not onely wast the Ethiop, but bathed themselves in theirowne fruitlesse sweate;

This skirmish yet continued, at length with a command I left my Troope that they should follow and maintain the fight, who very carefull were in the obeying, I espied their horsemen mounted, which were the Knights and Priest I did formerly mention but how or which way they could from the Castle make escape, outstrips my imagination, in a short space my willing horse and I oretook them, the which when I perceived the one to be Sir *Edward Rodney*, & the other Sir *Edward Berkley*, I bid them yeeld, and I would give them quarter, which they in a drest carelesse slight disdainfull manner seeing no more but I and my small Artillery, askt where I were a souldier, who returned them yes, I was, and wisht them to yeeld with out any more treatate of words, whose answer thus to mee straight returned, whose souldier are you that with so hot a courage puts on confidence to talk of yeelding being 3 against one, my answer was, I am under Capt. Pym, and wisht them not to dresse the time out in discourse, for I resolved was for to set on them and winne them for my prisoners, or fall in the attempt of my ambition, they then being confident my resolve was them, or death, wisht me to call my Captain, and they would yeeld to him, which so the more enflamed my wrath against them, that I said they should yeeld themselves to me, with that unespied by me, the one of them a pistoll strook against

gainst me, but the fire took not, for which I recommended them a token from my Carbine being ready in my hand, but had the luck to misse, the other at me let flie, and I at both of them, the parson stood Neuter) and so began a skirmish pretty hot, in the meane time, my souldiers at the Castle did make a breach through a smal postern door, which they within perceiving their surprisall, more than halfe killed with fear, for quarter cryed, which soon was granted them, and strait were seiz'd their arms with al the Castles other Ammunition, which soon in Carts from them was borne away. The other Knights that I held combit with, which I confesse were Gentlemen of courage, were both constrained to call to mee for quarter, and crownd me Conquerour of both their fortunes, which finish; I taking leave of Captaine Pym, brought my three prisoners to the Parliament, the Knights and Minister along with mee, where having welcome love and encouragement to follow my future fortunes in the defence of the King and them, my prisoners now remaine in the Counter, and I againe preparing to my Capaine and my Charge.

Witnesse the Prisoners hands, and my owne testimony as hereafter follow.

The



THE

Manner of the taking

of

Sir Edward Rodney, Sir
Edward Berkeley, and
Master Dugdale



When Arnold Howard found them, I bid them
yeeld and I would give them quarter, they
demanded whether I were a Souldier, and who was
my Captaine; I told them I was a Souldier under
Captaine Pym, they desired me to call my Captain,
and they would yeeld to him; I replyed I could not
but would have them yeeld to me: during our dis-
course a pistoll of theirs struck fire but went not off;
thereupon I discharged my Carbine at them, then
they

they a pistoll at me, then I a pistoll at them, and they another at me, and I another Carbine at them.

While this was in doing, some others were breaking in upon them; whereupon they agreed to yeeld themselves to me, if I would give them quarter, which I did. witnesse their hands, who are now prisoners in the Counter in Wood-street, London.

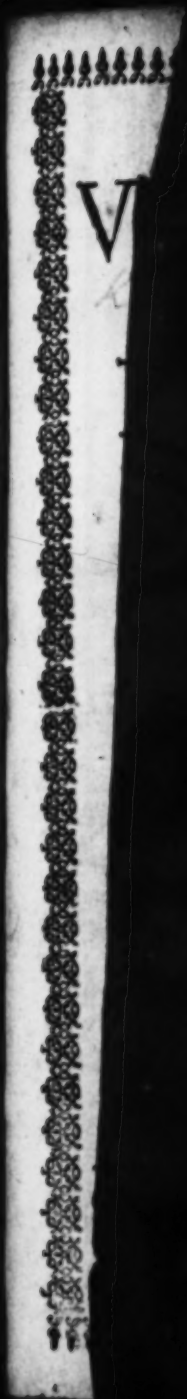
Edward Rodney. Edward Berkley:
Ja. Dugdale.

*A true relation of the sad, and unfortunate mischance
which befell Prince Charles and the Duke of Torke
by fire-workes and Gun-powder, piere
to Shresbury on thursday night last.*

THe manner of this sad and unfortunate mischance was written in a Letter to a Gentleman in London, which for certayne truth was thus.

A French man who is an Enginere to his Majesty, and a very skilfull contriver of fire-workes, being desirous to have his skil known, apoynted a convenient time to shew his Art, at which season the Prince and his brother *James Duke of Torke* were present, who standing by, the Enginere having layd his traynes of powder to perfit his worke, and both these princes, as it were in the midst of the traynes of powder, a careless fellow running too and fro with a lighted match in his hand, there unfortunately and unluckeyly fell a sparke of fire from the coale of the match, and hapned amongst the traine of powder, flashing up, fiered the Princes cloaths, burnt his hand and his face, and hurt the Duke of *Torke* very shrewdly, in somuch that it is thought he will loose one of his eyes, to the great grieve of his Majesty, the whole Court, and Country, and all good subjects that heares of it.

FINIS.





THE ¹²
VINDICATION
OF THE
PARLIAMENT

And their Proceedings.

OR,
Their Military Designe prov'd
Loyall and Legall.

A *Treatise*, wherein these things are ingeniously and
sincerely handled; to witt,

1. That the MILITIA as settled by the PARLIAMENT is lawfull.
2. That it is lawfull for us to obey it, so settled by Them.
3. That the PARLIAMENT is not by us to be deserted.
4. That in aiding the PARLIAMENT the KING is not opposed.
5. That the PARLIAMENT (as the case stands) may not confide
in the King.
6. That this necessary Defensive WARRE of Theirs is indubitably
justifiable.

Pulchrum pro Patria mori,

ms: 12

LONDON;

Printed in the Yeare. MDCLII.

2

ALINDO CATION

DAY 11

1892

1892

1892



The Vindication of the PARLIAMENT and their PROCEEDINGS.



He maine thing now looked upon, and pried into by all eyes, is the nature of this present *Marriall* and *Military Designe* undertaken by the *Parliament*. Now although much hath beene written by many upon this *Subject*, yet divers well disposed and well affected persons, are very unsettled and unresolved, what to thinke thereof; and the Reasons hereof I

What is
now prin-
cipally
enquired
after.

conceive to bee these; to wit,

1. That compendious kind of writing which some use in laying downe onely the particular *Head*, by way of assertion, without either amplification, application or prooffe; whence he who is not informed or thorowly insighted into the truth, and nature of that which is affirmed, is ready to conclude it a fallacie, *Petisio quæsitæ*, & dare not beleeve it upon the *Authors* bare word:

f. Reason
why the
vulgar
sort are
unsatisfied
in the pre-
sent expe-
dition.

2. That abstruse, sublime and high stile which others use in their writings, thinking all apprehensions as *quick*, and judgements as *profound*, and *understandings* as *clear* as their owne; and thus not stooping to the capacity of vulgar *Readers*, leave them as perplexed and as much unsatisfied as they found them.

3. That confused kind of writing which some have; for as *Method* doth much helpe both the *memory* and *understanding*; so *immethodicall discourses* doe confound both *understanding* and *judgement*.

4. That sleight and superficiall kind of writing which others have, who never searching themselves into the depth, life and bottome of the point in hand, leave their *Reader* just so wise as they found him.

The Vindication of the Parliament.

5. That timorous and halfe handling of the case in controversie, which some are guilty of: for some have taken the point in hand, but fearing *Veritas oculus parit*, that *Truth will come home with a scratcht face*, dare not say what they can, may should or ought of the point, for the full satisfaction of their Reader; leaving him by this means altogether without light in the most materiall things which he undertakes to instruct him in.

And therefore because I will never refuse to sacrifice my life, much lesse spare any paines for the welfare, safety and preservation of my Countrey, the preventing of these *Civill wars* threatening, and composing of our present distractions, and the satisfaction of tender consciences, to the utmost of my ability, I have with what brevity, sincerity, plainnesse and clearenesse possibly I could, declared unto all, who desire to be satisfied what they may conceive and imagine of the true nature of the present *Designe* of the State and condition wherein we are, and what seemes to be intended and aimed at by both *Sides*.

I will not trouble my selfe to search *Records*, nor presume to expound, and interpret *Lawes*, (being no Lawyer) but only shew the Lawfulnessse of this *Designe*, as farre as the law of *Nature*, the light of *humane Reason*, and experience, and my small knowledge in *Religion*, will dictate unto me.

Exceptions taken
against
the Par-
liament.

Against the *Parliament* two things are excepted; viz. their *Act*, and the *Effect* of that *Act*: or, their *Action* and *Intention*.

1. Their *Action* is the putting of the Kingdome into a posture of defence, by settling of the *Militia* without the assent of the *King*.
2. Their *Intention* herein is supposed or surmised to be the strengthening of themselves against the *King*, and the raising of Forces against his power. Now, of both these severally.

The settling of the
Militia
lawfull.

Concerning the *Militia* two *quæres* are ordinarily made; to wit,

1. Whether it be lawfull for the *Parliament* to settle it without the *Royall* assent.

Quest. 1.

2. Whether it be lawfull for us to obey it, so settled by *Them*?
- First, it may be demanded, Whether was it lawfull for the *Parliament* to settle the *Militia* [which is made the cause of all our present distractions and dangers] or not, without the *Kings Royall* assent.

Ans. 1.

First, they did it not without asking his permission and leave; for considering the necessity of putting the *Kingdome* into a Posture of defence, both in regard of Forreigne and Domestick Forces and Foes: they addressed themselves to his Majesty, desiring him so to order and dispose of the *Militia* of the *Kingdome*, as it was agreed upon by the
wisdom

wisedome of his great and grand Councell, whose counsell above all others, Kings in Parliament time, have, and ought to embrace and follow. And therefore we may imagine that to be lawfull which our best Lawyers, yea Law-makers did so earnestly sue and sollicite for.

Secondly the Parliament continuing their humble supplications unto the King, his Majestie was once graciously pleased by Message sent unto them, to promise, that the Militia should be put into such hands as they should approve of, or recommend unto Him, provided that they declared [together with the Names of the Persons] the extent of their power, and the time of their continuance, both which they did, which shewes evidently; That there was nothing unlawfull in the substance of the thing desired, [His Majesty himselfe not excepting against that] but at the most, that something desired by them did not square with some circumstances observed in former times.

Thirdly, the Parliament seeing a necessity of settling the Militia, thought that in conscience and humane reason it was much better, safer, and more agreeable to that trust which was reposed in them by the Kingdome, That the strength of the Kingdome should rather be ordered according to the direction and advice of the Great Councell of the Land equally intrusted by the King and Kingdome, for the managing of the great affaires thereof, then that the safety of the King, Parliament, and Kingdome, should be left at the devotion of a few unknowne Counsellours, many of them having not bene at all formerly intrusted by his Majesty in any publike office or service, nor confided in by the Commonwealth. And therefore we may conjecture the legality of the Militia settled by the Parliament.

Fourthly, the Parliament desire not to remove the Militia from the King, but from his subordinate Ministers, (who by reason of their evill counsels given unto Him, and their small love, respect, and care shewed towards Them) the Parliament dare not confide in; and therefore onely place it upon other Ministers, whom they have no cause to suspect, nor against whom, (when they were nominated to his Majestie) He did except.

Fifthly, the Parliament long since saw, and still sees (as themselves assever) the Kingdome in so evident, and imminent danger, both from enemies abroad; and a popish discontented, and disaffected party at home, that there was an urgent, and inevitable necessitie of putting the Kingdome into a posture of defence, for the safeguard both of his Majestie and people: and in all probability, and likelyhood, if the Militia at Land, and the Navy at Sea, had not been settled in sure hands when they were,

The Vindication of the Parliament.

were, we had ere this been exposed to the practises of those, who thirst after the ruine of this *Kingdome*, and endeavour to kindle that combustion in *England*, which they have in so great a measure effected already in *Ireland*. Now the safety of the people being the *supreme Law*, it must needs be lawfull for the *Parliament* to settle the *Militia*, in case of such necessity.

Ans. 6. Sixthly, the power given to those, in whose hands the *Militia* is placed by the *Parliament*, is onely, to suppress Rebellion, *Insurrection*, and forraigne Invasion. Now that this power should be put into some hands is necessary, especially in dangerous, and distracted times; and into whose hands better, and with more safety, than such as the *Parliament* dare confide in, and against whose persons no exception hath beene taken by his Majestie: and therefore we need not much question the *Legality* of the *Militia*.

Ans. 7. Seventhly, this is granted on all sides, to wit, That the *Common-Wealth* intrusts the *Parliament* to provide for their weale, not for their war; and that this *Parliament* thus intrusted by the *People*, did by a *Law* intrust the *King* with the *Militia*, to wit, for the weale of the *Common-Wealth*, not for the woe thereof: and that this is implied (in that *Act*, or *Grant*) though not express, no *Royalist*, I perswade my selfe, will question, or deny. And therefore

1. If the *Kings* desire, and royall intention be (as we hope it is) to settle the *Militia* for the preservation, not perdition, for the defence, not destruction, for the strength, and safety, and not enslaving, or envassailing of his *Subjects*, and people; and that this likewise is the intent, and purpose of His *Grand Councill*, the *Parliament*, then the difference who shall establish the *Militia*, is but a kinde of *λογαγμαχία*, or contention about words, or a ceremony, or a quarrell who shall have their will, when both purpose and resolve one and the same thing: which is to weake a ground, and too triviall a cause to draw that ruine, desolation, and destruction upon us, which must inevitably fall upon, and ceaze us, if these *Civill wars* which threaten us, and hang over our heads, be not prevented. But

11. If (which God forbid) the *King* should intend, and endeavour by the settling of the *Militia*, to enslave us, to tyrannize over us, and to rule us (being so curbed, and kept under by a strong hand of Power) by his owne will, then the *Parliament*, and *Law* did never settle the *Militia* upon Him for that end, or, to be so used: for the equitie of the *Law*, and not the Letter of the *Law* is the true *Law*.

Ans. 8.

Eightly, it evidently appears, *Aliquid latet, quod non patet*, That
aci-

The Pindication of the Parliament.

neither the *Militia* settled by the *Parliament*, nor *Hull* kept for the *King* and *Parliament*, nor the *Magazine* of *Hull* removed by the *Parliament*, are the true grounds of the *Warre* so violently threatned against the *Parliament*, by the malicious, mischeivous, and malignant partie of *Papists*, *Cavalliers*, and other ill-affected persons. For

1 There were attempts made to be possessed of *Hull*, and the *Magazine*, by *Captaine Leg*, and the *Earle of Newcastle*, before ever *Sir John Horham* was seized of it, (much more, before he denied His Majesty entrance thereinto) and this attempt, desire, and purpose, seemes to some, (and that not improbably) to take its rise from the *Lord Digbys* letter to the *Queene*, wherein he desires, *That the King would repair unto some place of strength, where he may safely protect his servants*, that is, such as will doe him service against his *Parliament*, amongst whom (most disloyally he saith) *Traitours* beare sway.

2 The *Lord Digby* promisseth in his Letter unto his Majesty before the *Militia* was settled to doe him service abroad, that is, (as he expresseth himself) to procure for them supplies against the *Kingdome*, and *Parliament*, with which hee said himselfe would returne (as hee did indeed in the *Ship* called the *Providence*, with store of Armes) although he had been published, and voted a *Traitor*.

3. Before this, the same *Lord Digby* endeavoured to raise forces, under the pretence of a *Guard* for the *Kings* person in winter.

4. Before the *Militia* was settled, there were endeavours, to incense the two Nations *England*, and *Scotland*, and to engage their Armies one against the other, that in such a confusion, as must needs have followed; the *Parliament* might not be able to sit, nor doe us any good. For if in this battell we had been conquered; we might have feared to have lost our selves, and all we had, to the *Conquerour* with whom we fought; and if we had conquered, we might have been sure to have lost our selves, and all we had, to the *Malignant Party* for whom we fought.

5. Before the settling of the *Militia*, there were endeavours to turne the *English Army* against the *Parliament*, as is abundantly proved by them.

6. By the testimony, and allegations of many, the *Irish Rebellion*, (which brake forth before the *Militia* was settled) was hatched by the popish, and disaffected party in *England*, not to have rested there, but to have ended here.

7. Before the *Militia* was settled, some Members of both Houses (who were observed to be most zealous for the speedy suppression of the *Irish Rebellion*, which notwithstanding, was so long protracted and

delayed) were unjustly charged with *Treason*, and after such unjust accusation, were demanded and required of the House of Commons, by His Majestie, attended with a *Troope of Cavaliers*, who had intended to have taken them by force, if they had not been absent. By all which it appeares, That the *settling of the Militia* was not the cause why *Warre* is made upon, or against the *Parliament*.

And thus much may suffice for the first *quare*, concerning the *Parliaments settling of the Militia*.

Quest. 2. It may now in the next place be demanded, whether it be lawfull for us to obey this Ordinance of the *Militia* thus settled by *Parliament*?

Ans. In case of extreame danger, and of his Majesties refusall, people are obliged, and ought to obey (by the Fundamentall Laws of this Land) the *Command*, and *Ordinance* agreed upon by both *Houses*, or the major part of both *Houses* (which is all one) for the *Militia*. I enlarge not this Answer, because that which followes concerning the *deserting of the Parliament*, may be applied hereunto.

Thus much may suffice for the first *exception* taken against the *Parliament*: viz, *Their action*, in putting the Kingdome into a warlike posture of defense, by settling the *Militia* in such hands, as they durst trust.

I proceed now unto the other *Exception*, (viz) the fruits, and effects of the settling of the *Militia*, which are affirmed to be, the opposing of the *Kings precepts and proceedings*.

We affirmed before, That if the *Militia* had not beene settled, we had beene in great danger of destruction; and now when it is settled we are neither free from feares, nor foes, enemies nor evils. Whence it may be demanded, How may we be preserved from that ruine, and destruction which hangs over our heads.

Quest. 3.

Ans. 1. First, by standing upon our Guard.

Ans. 2. Secondly, by siding with and assisting of those who stand for us.

Ans. 3. Thirdly, by resisting and opposing those who withstand us.

This *Question* is something like *Hydra's heads*, for from this little Head, foure maine ones sprout and spring up; to wit,

1. Whether the *Parliament* may be deserted, or ought to be assisted?

2. Whether the *King* may be disobeyed, or his *Commands* opposed?

3. Why the *Parliament* dare not confide in the *King*, seeing he promisseth as much as they can desire?

quest. 4.

4. Whether this *Warre* undertaken by the *Parliament* be warrantable and lawfull? Now of all these in this order.

It may first of all (I say) be demanded, Whether we may desert the *Parliament* in this time of danger, or is it our duty to obey, assist, aide and stick to them.

First,

The Vindication of the Parliament.

First, whatsoever is said of this Subject, in that Treatise called, *Reasons why this Kingdome ought to adheare to the Parliament*, I wholly omit; as also many Reasons which might have beene drawne, from a Treatise, which by many solide arguments justifies the *Scottish Subjects* for their defensive warres. Answ. 1.

Secondly, our Saviours rule is here worthy observation, *Whatsoever you would, that others should do unto you, doe so unto them.* Make the case ours, by supposing us in their places, and they in ours, that is, we Parliament men, and they private persons; and looke what aide, and assistance we would expect, and desire from them, if we were in such danger, as now they are, the same we should now afford unto them. Answ. 2.

Thirdly, I dare not say, that with a blind obedience we should actively obey them in whatsoever they command: for as *Councels in Divinity*, so *Parliaments in Policy*, may erre: and therefore inquisition, disquisition, examination, and conference are not forbidden us in any *Acts or Statutes*. Answ. 3.

Fourthly, the *Members* of the *Parliament*, are chosen by us, and stand for us, yea, are sent thither, intrusted by us with all we have, (*viz.*) our estates, liberties, lives, and the life of our lives, our Religion, and the safety of the Kings Person, and Honour: and therefore in equity, and conscience they ought not to be forsaken of us. Answ. 4.

Fifthly the *Parliament men* are no other then *our selves*, and therefore we cannot desert them, except we desert *our selves*, the safety of the *Commons*, and *Common-wealth* being wrapped up in the safety of the *Parliament*. As the *wolves* desired the *sheepe* to put away the *dogs*, and then they would enter into a League with them, but when they had by so doing stript themselves of their best friends, and laid themselves open to their fiercest foes, they were then devoured without pity: even so may we feare it will be with us, if we should be so sottish as reject, and desert the great, grave, and grand *Councell of the Land*, (which consists of as wise, faithfull, meeke, moderate, sincere, just, upright, understanding, zealous, and pious Patriots, as ever any *Parliament* in this Land was possessed, and consisted of) and submit our selves to the protection, and care, of obscure, and unknowne, yea malignant, and malicious Counsellours, who would glory so much in nothing as in our misery, and Ruine, as appears by their deeds wheresoever they come, if they can but prevaille. Answ. 5.

Sixthly the *Kings Majestie* hath promised (in His Message January, 13. 1641.) That He will be as carefull of his *Parliament*, and of the *priviledges* thereof, as of his *Life*, and *Crowne*, and therefore if He assure them so of His adhering unto, and care of them, then much more should Answ. 6.

delayed) were unjustly charged with *Treason*, and after such unjust accusation, were demanded and required of the House of Commons, by His Majestie, attended with a *Troope of Cavaliers*, who had intended to have taken them by force, if they had not been absent. By all which it appeares, That the *settling of the Militia* was not the cause why warre is made upon, or against the *Parliament*.

And thus much may suffice for the first *quare*, concerning the *Parliaments settling of the Militia*.

Quest. 2. It may now in the next place be demanded, whether it be lawfull for us to obey this Ordinance of the *Militia* thus settled by *Parliament*?

Ans. In case of extreame danger, and of his Majesties refusall, people are obliged, and ought to obey (by the Fundamentall Laws of this Land) the *Command*, and *Ordinance* agreed upon by both *Houses*, or the major part of both *Houses* (which is all one) for the *Militia*. I enlarge not this Answer, because that which followes concerning the *deserting of the Parliament*, may be applied hereunto.

Thus much may suffice for the first exception taken against the *Parliament*: viz, *Their action*, in putting the Kingdome into a warlike posture of defense, by settling the *Militia* in such hands, as they durst trust.

I proceed now unto the other *Exception*, (viz) the fruits, and effects of the settling of the *Militia*, which are affirmed to be, the opposing of the *Kings precepts and proceedings*.

We affirmed before, That if the *Militia* had not beene settled, we had beene in great danger of destruction; and now when it is settled we are neither free from feares, nor foes, enemies nor evils. Whence it may be demanded, How may we be preserved from that ruine, and destruction which hangs over our heads.

Quest. 3.

Ans. 1. First, by standing upon our Guard.

Ans. 2. Secondly, by siding with and assisting of those who stand for us.

Ans. 3. Thirdly, by resisting and opposing those who withstand us.

This *Question* is something like *Hydra's heads*, for from this little Head, foure maine ones sprout and spring up; to wit,

1. Whether the *Parliament* may be deserted, or ought to be assisted?

2. Whether the *King* may be disobeyed, or his Commands opposed?

3. Why the *Parliament* dare not confide in the *King*, seeing he promiseth as much as they can desire?

quest. 4.

4. Whether this *Warre* undertaken by the *Parliament* be warrantable and lawfull? Now of all these in this order.

It may first of all (I say) be demanded, Whether we may desert the *Parliament* in this time of danger, or is it our duty to obey, assist, and stick to them.

First,

The Vindication of the Parliament.

7

First, whatsoever is said of this Subject, in that Treatise called, *Reasons* *Ans. 1.*
Why this Kingdome ought to adhere to the Parliament, I wholly omit; as also many Reasons which might have been drawne, from a Tractate, which by many solide arguments justifies the *Scottish Subjects* for their defensive Warres.

Secondly, our Saviours rule is here worthy observation, *Whatsoever* *Ans. 2.*
you would, that others should do unto you, doe so unto them. Make the case ours, by supposing us in their places, and they in ours, that is, *We* Parliament men, and they private persons; and looke what aide, and assistance we would expect, and desire from them, if we were in such danger, as now they are, the same we should now afford unto them.

Thirdly, I dare not say, that with a blind obedience we should actively *Ans. 3.*
obey them in whatsoever they command: for as *Councels* in Divinity, so *Parliaments* in Policy, may erre: and therefore inquisition, disquisition, examination, and conference are not forbidden us in any *Acts* or *Statutes*.

Fourthly, the *Members* of the *Parliament*, are chosen by us, and stand *Ans. 4.*
for us, yea, are sent thither, intrusted by us with all we have, (*viz.*) our estates, liberties, lives, and the life of our lives, our Religion, and the safety of the Kings Person, and Honour: and therefore in equity, and conscience they ought not to be forsaken of us.

Fifthly the *Parliament men* are no other then *our selves*, and therefore *Ans. 5.*
we cannot desert them, except we desert *our selves*, the safety of the *Commons*, and *Common-wealth* being wrapped up in the safety of the *Parliament*. As the *Wolves* desired the *sheepe* to put away the *dogs*, and then they would enter into a League with them, but when they had by so doing stript themselves of their best friends, and laid themselves open to their fiercest foes, they were then devoured without pity: even so may we feare it will be with us, if we should be so sottish as reject, and desert the great, grave, and grand *Councell of the Land*, (which consists of as wise, faithfull, meeke, moderate, sincere, just, upright, understanding, zealous, and pious Patriots, as ever any *Parliament* in this Land was possessed, and consisted of) and submit our selves to the protection, and care, of obscure, and unknowne, yea malignant, and malicious Counsellours, who would glory so much in nothing as in our misery, and Ruine, as appears by their deeds wheresoever they come, if they can but prevaile.

Sixthly the *Kings* Majestie hath promised (in His Message. January, *Ans. 6.*
13. 1641.) That He will be as careful of his *Parliament*, and of the priviledges thereof, as of his Life, and Crowne, and therefore if He assure them so of His adhering unto, and care of them, then much more should

We encourage them, by Promising to assist them (so long as they stand for us, and our Lawes) with our *estates*, and them.

Ans. 7. Seventhly, we ought to obey, and assist them in any thing which is lawfull, and we ought not to suspect, that they will enioyne, or command us any thing as lawfull, which is unlawfull. The opposition betweene the *Kings Majestie* and His *Parliament*, seems to be about law, He affirming that to be lawfull, which they denie, and they affirming that to be lawfull, which He proclaimes illegall. Now the *King* is pleased to professe, That he is no *Expounder of Law*, that belonging neither to His *Person*, nor *Office*; and therefore concerning the legality, and illegality of things, He will be guided by the judgement and counsell of others: And whose, or what counsell (in all probability, and reason) can be better, sounder, sincerer, and more worthy to be followed, then that of his *Grand Councell*? who assure us that what they doe and enioyne us to do is lawfull, that is, according, and agreeable to the *Law*, either of *God*, *Nature*, or the *Land*. Now it becomes us (whom they represent) thus honourably, and venerably to thinke of *Them*, viz., They know such and such things to be lawfull, and therefore they do them themselves, and enioyne them to us. And not thus (as some pervert it) The *Parliament* hath done, or commanded such, or such things; and therefore doe affirme them to be lawfull, and just: for it is a principle in law, That no unworthy, or dishonourable thing is to be imagined, or presumed of *Parliaments*.

Ans. 8. Eightly, if we desert and now forsake the *Parliament*, we shall be found guilty before *God* of three great sins; to wit,

1. *Perfidiousnesse*; for as we have intrusted the *Parliament* with our *estates*, *liberties*, and *lives*; so we have engaged our selves, to maintain, and defend them, so long as they pursue our safety, prosperitie, preservation, and peace, according to Law. And therefore, if for our good, or for discharging of their consciences, and trust, they be endangered, we are perfidious if we leave them, and for lacke of succour let them sinke and perish.

2. *Perjurie*; for all who have taken the *PROTESTATION*, have promised, protested, and vowed, with their *lives*, *power*, and *estate*, to defend, and maintaine all those who stand for the lawfull rights, and liberties of the *Subject*; yea, to oppose, and by all good wayes and meanes to endeavour to bring to condigne punishment, all such as shall either by force, practise, counsels, plots, or otherwise, withstand or endanger those who stand for our *Lawes*, and *Liberties*. Now who stand more, for our *Religion*, *Lawes*, *Sovereignty*, and *Liberties*, then

then our *Parliament*? and who are more opposed and endangered for their zeale, and care for us, and our *Priviledges* than *They*? And therefore we are guilty of *Perjury* before God, and Man, if we in this case assist them not, but desert them.

3. *Treacherie*; for such as forsake the *Parliament*, as the case now stands, are guilty of a manifold *Treason*: to wit, against the *Church*, against the *State*, against the *Representative body* of the Land, and against themselves. For by deserting of the *Parliament*, and suffering it to be trampled under foot, by *Papists*, *Atheists*, *prodigals*, *Delinquents*, *Antiparliamentaries*, and *Viperous Monopolists*, and *Projectors*; we betray

First, The *Church* to error, and heresie.

Secondly, The *State* to ruine, and miserie.

Thirdly, The *Parliament* to blood, and crueltye.

Fourthly, Our selves to poverty, and slavery. And therefore I may truly and boldly say, That it is those who desert the *Parliament*, who are the Principall causes of all the blood which is, hath, or shall be shed in this *Warre*, and of all the burning, plundering, ravishing, and theeving, wherewith the poore *Subject* hath, or shall be oppressed.

Ans. 9.

Ninthly, we may not vow (when things are come to maturitie and height, and the cursed conception is come to a birth) desert and fall from our *Parliament* because there hath beene long great jealousies, of some greivous mischeife, to be intended against our *Church* and *State*, by those who are enemies to both. Here note, that the jealousies which men generally have had, that there was, and is still some designe a foot, for the ruine and destruction of the *Parliament*, and of us through their fides, and of introducing, yea establishing of *Popery*, and of abolishing of *Protestantisme* in this Land, are these and the like: to wit,

1. That Army of 8000. Irish *Papists*, which was raised by the Lord *Strafford*, and ready to come over, either to further the *Warre* with *Scotland*, or (if that jarre were composed) to joyne with the *English Army* against the *Parliament*.

2. The endeavours and courses which were taken, to bring our *English Army* out of the *North*, either to destroy the *Parliament*, or to awe and compell it, and take away the freedom of it.

3. The two Letters sent to Mr. *Bridgeman*, Jan. 14. 1641. and to Mr. *Anderson*, which intimated some sudden, sad and sorrowfull blow to be intended against the *Puritans* in and about the *Citie of London*; and declared many things of deepe and dangerous consequence, which (considering many passages in the *State since*) seeme not to be faigned

or forged; but to foretell dangerous and divilish practises really intended against the City, Country, and *Parliament*, by the Popish Faction.

4. The accusing of the 6. worthy *Members of Parliament*, against whom (as yet) no proof hath been brought, nor no particular instances produced (as hath beene againe, and againe promised) of any treachery treason or high and treacherous misdemeanors, practises or plots.

5. His Majesties going into the *House of Commons*, attended neither with his ordinary *Gaurd*, only, nor *Pensioners* and *Servants* only but with diverse *Cavaliers* armed who by their words and gestures shewed themselves to bee men of desperate resolutions and bent them upon some damnable, and bloody designe.

6. The endeavours used to the *Gentlemen of the Innes of Court*.

7. The *Rebellion in Ireland*, which was raised for the diversion and interruption of the *Parliament*, for the weakning of our Land, by the maintenance of that, and for the strengthening of the *Papists* and *Popish Faction* with us. For when the *English Protestants* had beene plundered, pillaged, subdued and slaughtered there, (as it was reported, confessed and acknowledged by divers of the *Rebels*, when they were taken) they should have come hither to have assisted our *Papists* and *Malignants*, to have done as much to and with us.

8. The calling in diverse *Cannoneers*, and other *Assistants* into the *Tower of London*.

9. The making of *Lunsford* (a man of a knowne and notorious debach'd life and conversation) *Lieutenant of the Tower*; for he being so apt and fit a man for any desperate designe, or divellish practise, and in that place, having so much command over the *City*, made all generally feare, that there was more mischief intended against the *City*, then did outwardly appeare.

10. The selling of the *Crowne Jewels* beyond the Seas, and buying therewith *Field-pieces*, *Pieces for Battery*, *Culverings*, *Mortar-peices*, *Carabines*, *Pistols*, *Warre-saddles*, *Swords* and *Powder*, as appeared by the note of direction which was sent over, and found among the *Lord Digbys Papers*. Now although these were bought in *June*; yet we must imagine (as appeares by the time when they were writ for) that they were bespoke, and that order was given for the providing of them long before.

2. The fortifying and guarding of *Whitehall* with *Amunition*, in an unusuall manner, and with men of turbulent spirits; for some of them with provoking language and violence abused divers *Citizens* passing by;

by; and others with their swords drawne wounded sundry other Citizens passing by (who we unarmed) in *Westminster Hall*.

12. The drawing away of many *Members* of the *Parliament*, by Messages and Letters from the *Parliament*, That the *Actions* of both *Houses* might be blemished and reported to be the *Votes* onely of a few, and an inconsiderable number, yea rather the *Acts* of a *Party*, then of a *Parliament*.

13. The force raised at *Yorke*, and the *Ammunition* provided beyond *Sea*, for to be sent unto *Yorke* that force being gathered (as was feared) to make an opposition against the *Parliament*, but evidently perceived to be employed for the protection, and support of *Delinquents*.

14. The multiplying of *Papists* in this Land of late dayes their frequent meetings at certaine places in and about the *City* without controule, the audaciousnesse of their *Priests* and *Jesuites* with us, notwithstanding our strict and severe *Statutes* against them, the residence of the *Popes Nunntio* so long amongst us, the *Colledge* of *Capuchins* in or nere unto *Coven Garden*, and the favouring and preferring principally such as were either *Popish*, or *Arminian*, who in some points are true *Coeen-Germans*.

15. Lastly his *Majesties* absenting of himselfe from his *Parliament*, withdrawing from them thereby both his presence and influence. Here note That after the *King* was councelled, and perswaded hereunto. this his absence followed and attended with this *Doctrine*, againe and againe iterated, viz. That the *King* absenting, dissenting, and severing of himselfe from his *Parliament*, it was no *Parliament* neither had they any Power to dispose of any of the weightie affaires of the *Kingdome*; which dangerous *Doctrine* seemes to have bene taught by *Court flatterers* for these ends viz.

1. To discourage, weary and quite tire out our couragious, and indefatigable *Senate*.

2. To divert, interrupt and retard their consultations, and designs both for our owne *Reformation*, and the *subduing* of the *Irish Rebels*.

3. To take off peoples hearts from the *Parliament*, to stagger them in their obedience unto them, to coole their zeale for the preservation and defence of them, and to make them call in question all their proceedings

4. To annimate all those who stood disaffected to the *Parliament*, to shew their disaffection, and opposition with more freedom and lesse feare.

Tenthly, and lastly to this maine question, whether the *Parliament* may be deferred or ought to be adhered unto, I answer that of (of necessity) some

The Vindication of the Parliament.

some wee must adhere and stick unto, that is either to the grand and knowne Councillours of the Land, or to obscure and private Councillours, that is either to the *Parliament*, or to the *Cavalliers*, *Papists*, *Malignants*, *Delinquents* and *disaffected Persons* of the Kingdome.

Now because *Contraria juxta se posita clarius elucescunt*, contraries are best commentaries, wee will looke particularly upon both and consider the *nature, ends and aimes* of both, and from thence coniecture whom wee may best desert, and whom with most safety follow; and first I begin with the *Cavalliers*, and that side.

First, in that side which consists of *Cavalliers*, *Papists*, *Malignants*, *Delinquents*, *ill-affected* and *Popishly affected Persons*, or (to terme them onely so) *evill*, *private* and *obscure Councillors*, wee have these two things to observe, to wit; First, their intentions and endeavours: Secondly, their nature and ends.

First, their intentions, endeavours and the fruit of their Councells; for I conioyne them altogether.

1. Their intentions and endeavours were to raise *Civill Warre*, and that both first in *Scotland*, and afterwards in *Ireland*, and now in *England*; And

2. To perswade the *King* to rule by his owne *will*. The Lord *Faulkland* tells us, That the *King* was perswaded by his *Divines* that in conscience, by his Councillours that in policie, and by his Judges that by law he might doe what he list. Which doth directly labour to raze the very foundation of our well founded State, and to introduce and reare amongst us an *Arbitrary Government*. And

3. They endeavour to make division betweene his *Majesty* and his *Parliament*, (whom God and the Lawes of this Land have united in so neere a relation) as appeares.

First, By their endeavours and perswasions to draw the *King* from his *Parliament*, which they have effected now for a long time, and still continues his absence from them; although (I thinke) the most *Shires* in *England* have most humbly petitioned and besought Him to rejoyce and revive all the drooping, dead and sad hearts of his *People*, by affording his much and long desired presence, unto his *Parliament*. If these *Persons* (whatsoever they are) who thus counsell the *King* to estrange himselfe from the *Parliament*, and to oppose and disgust all their *Proceedings*, and designs, were but *Masters of Hull*, the *Militia*, and *Navy*, they would then quickly master both the *Parliament* and all the *Kingdome*; who could expect but bad quarter from such *Masters*, who by their counsels and endeavours to divide the *King* and *Parliament*

The Vindication of the Parliament.

7

Shew that they are neither friends to the Common Wealth, nor favourers of the publique safety; And

Secondly, By their feare that the King should accord with his Parliament. For the Malignants and evill Counsellours stand in great feare That his Majesty is too inclinable to an accommodation with his Parliament, which above all things they abhor, fearing thereby to be undone, that is, to lose the spoile, pillage and possessions of this Land, which they have long since hoped for: whence they have solicited the Queene to dissuade the King by all meanes from such accommodation, hoping to obtaine their desires (the ruine of this Land) by the Queenes interposing. See the Lord Digbys Letter to the Queene, March 10. 1641. and Mr. Eliots Letter to the Lord Digby. May 27. 1642.

4. They endeavour to cast aspersions upon the Parliament, perswading the People, That the Parliament would set up a Aristocracie, take away the Law, and introduce an arbitrary government; a report so false that no man of common sense or reason can credit it.

5. They have and doe still endeavour and combine together to effect and worke the ruine of the Parliament, or at least to force it, and by forcing thereof to cut up the freedome of Parliament by the root, and either to take all Parliaments away, or (which is worse) make them the instruments of slavery, to confirme it by Law, as the Parliament in Rich. ands. time did, when they found the Kings anger against them, and feared the peoples forsaking of them. See the Treatise called, The successe of former Parliaments.

6. The fruits and effects of the intentions, and indeavours of those evill Counsellours, have been nothing but contention, dissention, division, debate, decay of trading, and more misery then would fill a volume, if we should consider all the distractions, distresses, dangers, feares, discommodities, hinderances, and losses, which both England, Scotland, and Ireland have felt, undergone, and sustained by their counsels, designes, and plots.

And thus much for the Intentions, and indeavours, of evill counsellors, and the fruits, and effects of their evill counsels.

Secondly, we have now to consider, the nature, and ends of these evill counsellors, who desert, and oppose the Parliament.

1. They are men of lost estates and desperate fortunes; and these aime onely at plundering, and pillaging, desiring to raise themselves by razing others, and to build up themselves upon their brethrens ruine.

2. They are Rapists, and popishly affected persons. The Citizens of London (in their petition presented to the House of Commons, Decem-ber 11. 1641. testifie. That information is given to divers of them, from all parts of the Kingdome, of the bold and insolent carriage, and threat-

ning

ning speeches of the Papists. Now those aime either at the introducing and establishing of Popery amongst us, by the change of religion, or at least, at the gaining of freedom to professe, or an open toleration of their idolatrous, and superstitious religion. Which because they can never expect, nor hope for, from the *Parliament*, (which labours so zealously for the reformation of our Church, and the abolition of all popery, and popish innovations) they therefore joyne, and side with the former sort, which seeke nothing but mischeife and ruine. Or

3. They are Delinquents, Malefactors, and guilty Persons, who have by some plotts, practises, monopolies, Projects, or otherwise, trespassed and transgressed highly against the Common-wealth for their owne private advantage and profit. Now these hope, that by siding with the *Cavaleirs* and *Papists* against the *Parliament*, they shall bee protected against it and the justice thereof. Or

4. They are the ministers of the Land, who are corrupt either in Life or Doctrine; that is, are either superstitious, ceremonious, contentious, covetous, Popish hereticall scandalous in their lives and conversations or slothfull in the discharge of the worke of their ministry. Now these hope by siding with the former, to keepe, and hold fast what they have fearing the justice of the Parliaments will (for their demerits) deprive them of those spirituall or ecclesiasticall dignities and possessions which they hold and enjoy; Or,

5. They are of that number of the Nobility or Gentry of the Land, whose lives have been very loose, & unbridled. Now these oppose the pious proceedings of the Parliament, least such restraint should be imposed upon them by that Reformation which is intended and indeavoured by *Them* that they may (without punishment) live as they list, have done and desire still to doe; Or

6. They are ignorant Persons. Now there is a two fold ignorance *viz.*

1. *Naturall*; now they are naturally ignorant who for want of knowledge understanding; and teaching are neither able to discern of the designs, and intentions, of the *adverse Partie*, nor to foresee the miseries which will come upon them by aiding and assisting of, and siding with them: nor to know what is their duty and how farre and in what cases they may aid and assist the Parliament against some *personall or verball command* of the King; And,

2. *Affected*: Now this mischevous, malicious, and affected ignorance is in those who will neither read, nor heare any thing which may inform them in the former particulars, *viz.* the nature intentions ends and fruits

fruits of evill counceles, and counsellours : and what is their duty in regard of the great counsel of the land. Or,

7. They are of that number, of the Nobility, and Gentry, who seeke preferment by betraying their Country, to serve, and be made subject to the Court. Or.

8. They are the allies, friends, acquaintance, and associates of some of the former; who although in themselves they stand not much disaffected to *Parliaments*, yet in regard of their friends, they leave it, and cleave unto them. Or,

9. They are timorous and fearefull : who although they wish well unto the *Parliament*, yet they dare not shew their affection, nor afford any aid unto them, lest thereby they incurre some malice, or detriment through the Kings displeasure. Or.

10. They are covetous, and desirous to keepe their mony, and meanes : and therefore (whatsoever their heart, and affections be unto the *Parliament*) they dare not shew their approbation of their proceedings, lest they should be wrought upon to supply them, and their wants, for the support of the *State*, their necessities, and occasions, in regard of the *land*, being great, urgent, and pressing. Or,

11. They are *Macchiavillians*, and *Politions*; who desiring with the *Cat* to fall on their feet, and to be free from blame and danger how ever the world wags, will neither side, nor support, neither aid, nor assist, either *King* or *Parliament*.

Let us now seriously consider three things from what hath beene said of the nature of this *Side*, or *Party*, viz.

First, who are those evill Counsellours which we must not adhere unto, but desert? It is denyed, That there are any such about the *King*; but I conceive, what I shall say, will not be gainsayd, viz. If there be any about the *King*, who first move him to *Civill warres*, and secondly, perswade him to rule his people according to his owne *Will*, or an arbitrary power, and thirdly, strive to divide, and estrange the *King* from his *Parliament*, and fourthly, cast (even in his eares) aspersions, and false calumnies upon his *Parliament*, and fifthly, labour to ruine, and destroy the *Parliament*; and sixthly, by their plots brings misery and confusion upon the whole *land* : none (I say) will deny, but these are evill and wicked Counsellours, who deserve to be disclaimed, deserted, and left free, and layd open to the penalty of the law. Now that there are some such about the *King*, or in high favour, power, and credit with Him, is more then evident (though I, and wiser then I, cannot particularly name them) for,

1. His Majesty professeth a detestation of warre, and yet prosecutes it, which

which shewes that some puts him upon it. And,

2. He protestes to governe his people according to established law, and yet he hath been perswaded to an *Arbitrary government*, by them about Him, by many plausible, and faire seeming arguments, as Himselfe affirms in one of his Messages. And,

3. He solemnely professeth his love unto, and his care of, and his honourable respect to his *Parliaments* and their priviledges, and preservation; and yet some hath withdrawne his person from the Parliament, and to himselfe, vilified the Parliament, yea have had plots upon the Parliament, and have laboured that in them, they might be countenanced, and protected by his *sacred Majesty*, And,

4. The *King* againe and againe calleth God to witnesse, the sincerity of his heart towards all his people, and how earnestly desirous He is that they may live happily, and prosperously under him; and yet by following the counsell of some, many, great, and long evils have pressed all the three Kingdomes of *England, Scotland, and Ireland*. And therefore it must needs be granted, *That there are malignant Counsellours about the King, who worke much misery, and mischief, both to Himselfe and his People*; and that they cannot be unknowne unto Him, if He would please to disclose, discover, and leave them to the just, and equall triall of the *Lovers of the Land*.

Secondly, let us consider from this *Army of Malignants, and mischievous Counsellours, and party*, what in all probability we may expect, and looke for if they prevaile against the *Parliament*. That is, if,

1. Men of desperate fortunes prevaile, what can we expect but plundering and pillaging? And,

2. If Papists prevaile, what religious but Popery? And,

3. If delinquents, what but oppression? And,

4. If bad Ministers, what but bad preaching, and ill practizing? And,

5. If loose Gentry, what but prophannesse? And,

6. If ambitious spirits, what but contempt, cruelty, and disdain? And,

7. If ignorant persons, what but their owne selfe-wills? And,

8. If delinquents and malignants friends; what but such a measure as we finde from delinquents, and malignants themselves? But from an *Army* consisting not of one, but of all these, what can we expect, but all these evils? and from the wickednesse which will be committed by them, the heavy judgment of God to be hastened downe upon us.

Thirdly, let us consider, whether there be any the least probability of receiving any benefit, or profit, in any regard, from this *Side or Party*, if they should prevaile against the *Parliament*.

1. Can we expect that the propriety of our goods shall be maintained.

ned, and preserved unto us, by men of decayed, lost, and desperate fortunes? Or,

2. Can we expect that the true orthodoxe Protestant Religion shall be maintained, and preserved, by heterodoxe, and hereticall Papists? Or,

3. Can we expect to be preserved free from unjust impositions, and taxes, by oppressing Projectors, and Monopolists? Or,

4. Can we hope that our *Parliament privileges* will be preserved by *Delinquents, and contemners of Parliaments*? Or,

5. Can we expect the propagation of the Gospel, or that the sincere, faithfull, painfull, and profitable preaching thereof, shall be promoted by lewd, lazy, and corrupt Ministers? Or,

6. Can we expect that Piety, and the honour of God, shall be preserved in the land, by loose and prophane Gentlemen, and Nobles? Or,

7. Can we expect that justice, just measure, and equity, shall be maintained by those who asyme at nothing but their owne gaine, and greatness? Or,

8. Can we expect that our Lawes shall be preserved inviolably, by those who are wholly bewitched with the love of an *Arbitrary Government*? Sense, and Reason will tell us, that *these things* cannot be expected from *those persons*; neither that any good can come unto the Land from such an *Army*.

I might conclude this last Answer, to that maine Question, *Whether the Parliament be to be obeyed or deserted?* as I began it: to wit,

To our *Side* of necessity we must adhere and cleave, that is, either to the *evill, and obscure Counsellours*, or to the *Parliament*. Argument

But we must not adhere and sticketo the *evill and malignant ones*, for those reasons specified before.

Therefore we must adhere and cleave close to the *Parliament*.

This argument (I say) together with what hath been spoken against the *Malignant party*, might be sufficient for the amplification of the last Answer: but as I have said somthing *against* the one party, so I will say somthing for the other, as I promised, for the better fastning and setting of the Truth home upon the heart, of whosoever will vouchsafe to excuse this *Treatise*.

Secondly, in that *Side*, or party, which consists of the *great, and grand Council* of the *Kingdome*, I will (as in the other Party observe divers things, for the amplification of this truth, *That the Parliament ought not to be deserted, but obeyed, and assisted*: to wit.

1. The ends of Parliaments.

2. Their necessity.

3. Their excellency.

4. Their utility.

5. The reason why we ought to believe *ours*.

- First, the ends of Parliaments are briefly these two: to wit,
1. That the interest of the people might be satisfied.
 2. That the King might be better counselled.

Secondly, the Necessity of this Parliament shewes it selfe by the miserable and distressed condition wherein our *Land* was, and the multiplicity of agrievances we groaned under; as is to the life declared, in the *Parliaments Remonstrance of the State of the Kingdome*, set forth December 15. 1641.

Thirdly, the Excellency of Parliaments is declared by his *Majestie* himselfe, who doth highly extoll the constitution of this Governement of ours, and especially the nature of our Parliaments, which consist of King, Peeres, and Commons; acknowledging that the power which is legally placed in both Houses, is more then sufficient to prevent and restrain the power of tyranny. Which argues plainly, that there is much, and great power, (and that by Law) placed, and put into the hands of both Houses, or the Major part of both for the good, and preservation of Peeres, and Commons, when the Common-Wealth, or Whole is in danger, and the King being seduced by wicked Counsell, doth desert, and refuse to joine with them in their owne defence. For if they cannot do any thing (upon any occasion, necessity, extremity, or danger, though never so evident, apparent, or urgent) without the King, then the sole power of managing the affaires of the Kingdome, doth even in arduis, in high, yea in the highest cases, belonging onely unto the King; and nothing at all to either, or both Houses, except, or but what he alleages. That is, though the Land say a bleeding, and were invaded by Hosts, and Armies from abroad, and Papists, and Rebels at home (Ireland now is) and the King would make no provision against them, or for the suppressing, and withstanding of them, the Parliament must sit still, and suffer all to be lost, and ruined, having neither power to raise, nor use any force without the King.

Fourthly, the *Utility*, and *Benefit* of Parliaments is great: and that both,

1. To Kings, and Princes; and that,

1. In regard of their reputation, fame, and honour. *Antoninus Pius* is greatly renowned for communicating all weighty affaires, and following publike advice, and approbation in all great expedients of high concerns; and He was more honourable, and prosperous therein, then was *Nero*, who made his owne will his Law. And thus alwaies those Princes have gained unto themselves most honour and renowne, who were most willing and ready to listen to the Counsell of the Land in important affaires. And also

2. In regard of their Crowne, State; for the King of England by this representative Body of their People, are alwayes assisted, and that upon all occasions: as for example.

First, If they lack money for any necessary occasion, the Parliament supplies them.

Secondly, if they be invaded by any forraigne or domestique foe, or force, the Parliament assists them.

Thirdly, if they be injured, reproched or dishonored by any potent person or Prince, the *Parl.* wil vindicate and avenge them. All which were seene evidently in *Q. Eliz.* time, between her and her Parliament, And

Fourthly, I may ad, that none of our Princes were ever yet happy without the use of Parliaments: and therefore it is plaine that they are beneficiall & utile unto Princes, and consequently not to be deserted of subjects which are loyall to Princes.

2. As Parliaments are usefull and utile to Princes, so they are also beneficiall and profitable unto People: as appears by 3. particulars, *viz.*

1. Without Parliaments, People have no possibility of pleading their own rights, & liberties, they being too confused a body to appear in vindication of their proper interests. Whence it comes frequently to passe, that what all should look after, no man does; and what is committed to no man thinks his owne charge: and therefore some few chosen out by, and from amongst the People, to consider of their liberties, lawes and grievances, must needs be very advantageous unto them.

2. As people cannot without confusion plead for themselves, so often the subordinate Magistrates, and Judges of the Land (through feare, flattery, or private corruptions) doe often betray the peoples rights, by unjust sentences or verdicts: and therefore such Counsellours as can have no private aymes, or ends of their owne; but are themselves involved in the same condition with the people, both in weale, and woe must needs be profitable for them. Yea,

3. By this present Parliament we have reaped already many great, and notable benefits; and therefore may conclude from our owne experience, with a *Probatum est*, That Parliaments are beneficiall to people. By this Parliament we are free from these two grievous arbitrary Courts, the high Commission: (the Purgatory of the Church) and Star-chamber, (the terrour of the Common-wealth) as also from the heavy burthen of Ship-money, and the oppressions we groaned under by reason of Monopolies, and other illegal impositions, yea Bishops removed out of the House of Peeres, who having their dependance upon the King, for the most part would side with him, in any thing, though it were adjudged by the Parliament to be destructive and hurtfull to the Kingdome. This

particular is so abundantly amplified, and that so truly, by the *Parliament* in their *Remonstrance* of the State of the Kingdom, set forth Dec. 15. 1641. that I will not enlarge it; but only conclude, that if the ends, necessity, excellency, and benefits of *Parliaments* be such as hath been shewed, then *They* are worth standing for, and ought not to be deserted. Now

Fifthly, we will take a short view of some particular reasons why we ought to beleieve, & obey this our present *Parl.* and not relinquish it. *viz.*

1. Because they can have no by ends, nor base respects of their own: for if they aimed at promotion, preferment, and wealth, they might much easilier attaine those, by complying with, then by opposing the designs and personall commands of the King. It is (or at least hath been) an approved *Maxim*, that a community can have no private ends so mislead it, and to make it injurious to it selfe: and I never heard nor read so much as one story of any *Parl.* freely elected and held, that ever (for any ends of their own) did injure a whole kingdom, or exercise any tyranny over the land (but divers *Kings* have done sundry acts of oppression) for nothing can suit or square with the common Councell, but only the common good, and therefore it is great reason that we should beleieve & obey them. And

2. Because no benefit at all can redound unto them by faigning, forging, or counterfeiting of false fires, feares, chymera's, and dangers which are not. And therefore we may they better beleieve what they say. And

3. Because we never yet found them false unto us. It was the saying of one, *If my friend deceive me once, I wil blame him, but if twice, my self*; meaning, that he would never trust him the second time, who deceived him once. Now charity perswades us to hope, and beleieve, where we see nothing to the contrary; and give credit to them in whom we never saw any designs or indeavours, to betray us, or our liberties, but rather alwayes the contrary. And,

4. Because they know more then any one of us. *Two eyes* (we say) *sees more then one*; and the *Parliament* is the eyes, and the eares of the re-publique, and their information, conference intelligence, experience, knowledge, &c. doth afford unto them some sight and insight into all things, passages, occasions, affaires, negotiations, &c. both at home and abroad. And therefore it is not without cause, that we should beleieve them. And

5. Because they never shewed any disloyalty unto the King, that ever yet was observed by the *Commons* or *Commonwealth*, whom they represent. We find in all their Petitions, royall expressions, humble suits, hearty intreaties unto his Ma: to comply with them for his owne honour & safety, cordiall Poteestations of the sincerity of their intentions towards his Ma: and free and full promises neither to spare pains, purses, persons, nor estates, for the defence of his person, & preservation of his honor; yea unwearied & (beyond humane patience) continued supplications to his

notice of personall imputations, yea reproachfull aspersions, that hath bin cast upon them; still taking (as much as possibly they can) all blam from his Majesty, and laying it upon his evill counsell. And

6. Because the King himselfe doth not accuse the Parliament, but only some few particular persons therein; and therefore that which comes, or is commended unto us by the whole Parliament, we may believe, and obey, his Majesty promising to protect them, and their privileges, and to except them in all his taxes, and accusations. And,

7. Lastly we may believe, obey, and adhere unto the Parliament, because the King of Kings seemes to favour their proceedings. How doe we see the Lord blowing upon all the devices of their enemies, sometimes turning them back upon themselves, and sometimes turning their wisdom into foolishnesse. Or what counsels, what letters, what plots, and practises, what words, and passages, against Kingdome and Parliament, hath strangely been discovered, prevented, and come to light, to the joy and rejoycing of Parliament and people, and the terrour and amazement of the contrivers, and authors of them. How extraordinarily hath the Lord assisted that honourable Assembly with zeale, courage, wisdom, discretion, prudence, moderation, patience, and constancy in all their consultations and desires? How hath the Lord preserved their Persons from imminent perill, and given them favour in the eyes of all Countie, notwithstanding the base, and bitter aspersions cast upon them by some? When they had cause to be discouraged, by reason of the strong opposition of Delinquents, and disaffected persons, what encouragements have they even then found, from the Petitions, Promises, and resolutions, of divers Shires? Wherefore, seeing these are blessings, and such as belong unto the godly, we may perswade our selves, that the Lord seeing the sincerity of their intentions, doth in much mercy shew his gracious acceptation of their zeale, for the good of our Church, King, and Commonwealth. I conclude this particular, if the Lord seeme to say to our grave, and gracious Senators, as he said unto Joshua, *There shall be none able to withstand you, because I will be with you, yea, I will not leave you, nor forsake you; therefore be strong, and of good courage* then let none who would be the Lords souldiers, and servants, desert the horsemen of Israel, and the Chariots thereof, yea the Lords Captains who fight his battels. And thus by a serious consideration of these grounds, we may easily conjecture, yea abundantly satisfie our selves in this point, That the Parliament is not to be deserted, or forsaken by us. I proceed now unto the next Queere, which is,

Josh. 1. 5, 6.

Whether may the King be disobeyed, and his commands withstood, or not? Whether He is to be opposed in his proceedings by any com-

Quest. 5.

mand of the Parl. Or whether are we now to obey King or Parliament?

Ans. 1. First, some Princes think, that they may lawfully do, whatsoever they have power to do, or can do; but the contrary seems true (both by light of reason, religion, & al power intrusted by law in the hands of any) *viz.* that Princes have no power to do, but what is lawful, and fit to be done.

Ans. 2. Secondly, personall actions of superiours be disobeyed. The *Guanarians* say, *Rex regis, a rego*, the word King comes from Governing, because Kings are no other, but more high, and *supreme Governours*, and *Magistrates*. Now some hold (and I think warrantably) that if any Magistrate, or Judge, do pursue a man, not judicially, and by order of Law, but invade him by violence without any iust cause against all law, that then in so doing he is to be hold as a private person, and as such we may defend our selves against him. As for example, a woman may defend her selfe own body against an adulterer, though a Magistrate. A servant may hold his Masters hands, if he seek to kill wife, or children in his rage. Mariners, and Passengers may resist him who stands at helme, if they see that he would run the ship against a rock; yea they might hold the Princes hands, if being at the helme he misgoverns the ship, to their certain shipwrack, without prevention, because by his so governing thereof, We hazards both his owne life, and theirs, and they by holding of his hands, prevent both his, and their own ruine, (which seems to be our present case) and therefore, much more may the *whole Body* defend it self against any such unjust and unlawfull invasion, as will indanger the safety, and welfare of all.

Ans. 3. Thirdly, the Kings personall, that is verball commands, without any stamp of his anuthority upon them, and against the order of both *House of Parliament*, I imagine may be disobeyed. For I do conceive that no lawyer will say, that suppose the King should take the *broad Seal of England* from the Lord Keeper, into his own hands, that all the writs whatsoever he should issue forth signed with his own hand, and sealed therewith, ought to be obeyed: for it is not the stamp and impression of the Seale which makes a thing lawfull, but the Keeper thereof ought to be a Lawyer, and (by his place) should not for feare, or favour, signe any Writs therewith, but such as are legall, and if he do otherwise, he is liable to be questioned, and censured by a Parliament. And therefore doubtlesse, when Writs and Præcepts are issued forth without the *broad seal*, or without a regall, that is, legall authority (as of all the Writs and Commissions, for executing the Commission of Array, are, as is proved both by the Parliament and others) they may be disobeyed, and withstood, especially when they are destructive to the Common-wealth.

Fourthly,

Fourthly, Princes by Parliaments may be withstood, when they desire, or endeavour those things, which tend to the envasailing of their people. Kings (we know) sometimes have loved their enemies more then their friends, and have marched forth amongst their enemies, to encounter with their friends. As for example, *Richard 2.* thought *Spencer*, and his confederates his best friends, though they were base lycophants, and bainefull foes, and conceited that his Peers (who were his loyallest Subjects) were the truest Traitors, And hence Princes being abused by the flattery of private persons (for some wicked ends of their own) have followed their private perverse counsels, before the grave, loyall and faithfull advice of their sage Senate. Now that it is lawfull for Parliaments to withstand Princes, who make unlawfull Warre upon their people, is so evidently proved, by the Author of that lately come forth, and learned and pious Treatise, called, *A Sovereigne Antidote to prevent Civill Warres*, Pag. 6, 7, 8, 9, &c. that at present I wholly silence it.

Fifthly, the matter with us is quite, and generally mistaken, and the Question altogether wrong stated, viz. Whether we should obey the King, or Parliament? for the King and Parliament are not like two parallel lines, which can never meet, nor like two incompatible qualities which cannot be both in one subject, nor like the Arke and Dagon, whom one House will not hold, nor like God and Mammon, which one man cannot serve; for by siding with, and assisting of the Parliament, in those things which are according to Law, we side with, and serve the King.

Two things are here distinguishable, to wit,

1. In our obeying of the Parliament according to Law, we obey the King. This his Majesty grants, commands and commends, yet professeth, that he requires no obedience of us to himselfe, farther then he enjoynes that which is Law, lawfull and just, And,
2. In our obeying of the Parliament in this present *Military* and *Martiall designs*, we stand for the King, not against Him: that is, for the good of his soule, person, estate, honour and posterity; of which a word or two severally.

1. They stand for the Soule of their Sovereigne, who withstand him (having a lawfull call, and warrant thereunto) from doing those things which (if he doe) he can never justify in the Court of Conscience, nor at the great chancery day of Judgement, but must sink under the sentence of condemnation, for those unlawfull, and unjustifiable facts: And therefore the Parliament (and we in obedience unto them)

The Vindication of the Parliament.

Them) are friends unto the Soule of our dread Sovereigne, in not obeying, aiding and assisting of Him, to make unnaturall, unlawfull and unwarrantable Warres, upon his Parliament and people, which can never be defended, or justified, before or unto God, to whom the Mightiest, as well as the meanest, must give a strict account of all their actions at the last day. And

2. They stand for the Kings Person, who obey, joyne and side with the Parliament. His Majesties Person is now environed by those, who carry Him, (as far as the eye of humane probability can see) upon his own ruine, and the destruction of all his good people: which the Parliament seeing, they labour to free him from such false hands, by this twofold meanes, *viz.*

1. By perswading, beseeching and most humbly soliciting his Majesty to forsake them, and to rejoyce and make glad the hearts of his Parliament and People, by conjoyning himselfe with Them. But this request, suit and supplication will not yet be granted, though with much importunity and many loyall expressions desired. And

2. By Labouring to take his evill Councillors from Him, they being confidently assured, and piously perswaded of the Kings sweet disposition and readinesse to comply with them, in any thing which might conduce to the good, either of Church or Common-wealth, if he were not overswayed and deluded by the fained flattering and crafty counsell of those about Him, who look with a sinister eye upon our State. Now this seemes to me to be all that is aimed at, in this present Military and Martiall designe: for the Parliament doe not purposely, and in their first intentions, intend by their Souldiers to cut off any (for if any be slaine by them, it is by accident) but to preserve and keep the peace of the Kingdome, to maintaine the priviledges of Parliament, the Lawes of the Land, the free course of Justice, the Protestant Religion, the Kings authority and Person in his royall dignity, and to attach, arrest and bring such as are accused, or imagined, to be the disturbers and firebrands of the Kingdome, unto a faire, just, equall and legall triall, which no man can think *unlawfull* in our *Law-matters*. And therefore both *Senatours* and *Subjects* in the prosecution of this *Designe*, stand for the safety of their Princes Person. And

3. They stand for his *State, Wealth, Honour* and *reputation*, for I conjoyne all these together. Kings acquire and accumulate more honour, respect, wealth and power, by their meeknesse towards, tender love of, and vigilant care for their Subjects, and their safety (as we see in *Queen Elizabeth* and *Tiberius*, so long as he was such) then by tyrannizing over,

over, and cruelly oppressing and handling of them, as we see in *Cassius*. If our gracious Sovereign, would be but pleased, to consider the honour and prosperity which his predecessors have enjoyed, by following the Advice of their Parliaments, and the dishonour our Nation hath in divers designs received abroad, and the grievous troubles, vexation and discord we have had at home, since Parliaments have bene dissolved, and laid asleepe, he would then certainly see, that they seek his wealth, honour, reputation and welfare, who desire to reconcile and conjoyne him unto his Parliament, and advise him to governe his people by Parliaments, and endeavour to free him from the power, and hands of those, who being themselves, desire likewise to make him, an enemy unto Parliaments. And

4. They stand for his *Posterity*: For as evill gotten goods slip and walt away, and seldome continue to the third generation: so Kings cannot be sure that their Posterity shall peaceably and successively enjoy their Crowns, except themselves rule and governe according to Law, righteousness only establishing the Crown and Throne, both upon Princes and their Posterity. And therefore they who assist not the King, in those things, wayes and courses, which are illegal, grievous, yea destructive to the Common-wealth, are His Childrens and Posterities best Friends.

I conclude this Question, with this Argument,

Those who labour with their lives and estates, to defend and maintaine the Kings Soule, Honour, Reputation, Wealth, Person and Posterity, obey and stand for Him.

Arg.

But the Parliament, and all those who side with them in this present designe, labour with their lives and estates, to maintaine and defend the Kings Soule, Honour, Reputation, Wealth, Person and Posterity.

Quest. 6.

Therefore the Parliament, and all those who side with them in this present designe, in so doing, obey and stand for Him.

It should seeme by what hath bene spoken, That neither *Parliament* nor *People*, doth intend the least indignity, dishonour or disloyalty to the King: and it is most perspicuously and clearly to be scene, in all the Kings gracious Messages and Declarations, That he hath no designe upon his people or Parliament, neither intends any harme, opposition or oppression unto them, but professeth to rule them according to Law and equity: How then comes it to passe, that either the Parliament will not or dare not confide in the King?

First, it is because they see that some about the King, are potent with Him, who affect not the Parliament, nor their proceedings, have

Answ. 1.

that

that influence in his counsels, and are so predominant and prevalent with Him, that they have often varied and altered him, from his words and promises. It is a Maxime in Law; *The King can doe no Wrong*; for if any evill act be committed in matter of State, his Counsell, if in matters of Justice, his Judges must answer for it; and therefore I will not lay any fault upon the King, but rather impute the faults which have bene of late obvious to many, unto some about him, or in great favour with him. Great discouragements (I grant) the *Parliament* in their proceedings have had from the *King*, but I dare not imagine that they came originally and primarily from *Him*, but from some about him, in regard of that vast difference, which is between his words spoken to his *Parliament*, with his own mouth, when he was with them, and the Messages sent unto, and the heavy charges laid upon them, in his Letters and Declarations, now when he is absent from Them. He said once, *That in the Word of a King, and as He was a Gentleman, he would redresse the grievances of his people, as well out of the Parliament, as in it.* Again, *That he was resolved to put himselfe freely and clearly upon the Love and affection of his English Subjects.* Again, *We doe engage unto you solemnly the word of a King, that the security of all, and every one of You from violence, is, and ever shall be as much our care, as the preservation of us and our children:* And yet what actions and passages have of late fallen out, quite contrary to all these expressions? the *Parliament* and all who side with it, assist it, or obey it, in any of the Commissions or Orders thereof, being assailed, opposed, yea now at last proclaimed Traitors. Again, his Majesty doth profess the detestation of a Civill War, and abhorres (as he saith) the very apprehension of it. But this mind neither seemed to be in them, who came with his Majesty to the House of Commons, nor who accompanied him to Hampton-Court, and appeared in a warlike manner at Kingstone, nor in diverse of those who have bene with him and employed by him at *Yorke, Hull, Leicester-shire, Lancashire, Somerset-shire, Northampton-shire*, and other places. And therefore we must needs conceive, that the King is put upon these courses and wayes by his evill Counsellors, and consequently, that the *Parliament* cannot confide in his words and promises, untill those Counsellors be put from him, or forsaken by him. And

Answ. 2. Secondly, because of that trust which is reposed in them. I dare boldly say, That if the King should take, or make those Protestations, which he makes in his Messages and Declarations, unto any one of the *Parliament-House*, for the performance of any promise either unto them.

them or theirs, which did simply and soly concerne themselves, they would beleeve and obey him, and without any further question confide in him, but they cannot doe this in the case, and place, wherein they are. The trust reposed by the people in the Parliament, is as well to preserve the Kingdome by making of new Lawes, when and where there shall be need, as by observing and putting the Lawes already made, in execution: And therefore in regard of this trust, they dare not hazard the safety, preservation, and sole managing of the Land to his Majesty alone, upon his bare word; because if after such confiding of theirs in the King, upon his faithfull promise unto them, he should be over-swayed, and seduced by some wicked Counsellours, to lay some illegall impositions, taxations and burdens upon his people (as he did soone after the granting of the Petition of Right unto the Subject) the Kingdome then would (and might justly) blame them as the Authours of their grievances, that had so lightly given away their liberties and freedom, by subjecting them to an arbitrary power. And indeed, if we will but consider it without passion and partiality, the case is no other but this, if the Parliament should wholly confide in the Kings words and Promises, then there were no more requisite in them, then this, to make a Declaration unto his Majesty of the grievances, burdens, annoyances and illegall proceedings in all, or such and such Courts or Persons, to the great oppression and heart-broke of the Subject, and having so done, to obtaine some serious Promise and Protestation, from the King to take off all these pressures, and to be carefull for the future, that no such shall be imposed upon them, and then to confide in the King, and to breake-up the Parliament, and repaire ev'ry one to his own house. Now if Sense, Reason, Experience and Knowledge will tell us that this is farre from, or comes farre short of the true nature, and duty of a Parliament, then let us thinke that it is reason (as the case now stands) that the Parliament should not confide in the King. And

Thirdly, because it were very dangerous for the time to come. Ad. An. 3.
mitting our present Sovereigne were as prudent as *Salomon*, yea as pious as *David* (yea like him, a man after Gods own heart) yet it were dangerous for the Parliament so to confide in him, that they should trust the managing of all the great and weighty affairs of this Kingdome wholly and sonly unto him, and consequently granting him an arbitrary power, to rule us, according to the dictates of his own conscience, or as the Lord should move and perswade his heart. This (I
D. 3. Sy.)

say) is not safe, because if they grant, give or settle this Power upon him, as King of *England*, then all other succeeding Kings will challenge and claime it as due; (or thinke they are not respected as their Predecessours) whence if any of them growe Tyrants or tyrannous oppressours, we shall be most miserable and wretched slaves.

Ob. Some perhaps may here object, that although Princes should not use their absolute power by doing alwayes what they list, yet they ought not to be circumscribed, limited, or restrained in their Government, by any tie or obligation of Law.

An. 1. First, it is much better (considering the corruption of our nature) to be with-held by some restraints of Law and covenant, from that which is evill, and which we cannot justifie before God in the Court of Conscience, then to be boundlesse, lawlesse and left to live as we list, and to do whatsoever seems good in our own eyes.

An. 2. Secondly, this also is better for others: for as the Crane had better to keepe his head out of the Wolves mouth, then to put it into his mouth, and then stand at his mercy, whither he will bite off his neck or not, so it is better for every wise man, rather to keepe and preserve those immunities, freedomes, prerogatives, and priviledges, which God, and nature hath given unto him, for the preservation, prosperity and peace of his posterity, person and estate, then to disenfranchise himselfe and to relinquish and resigne all into the hands of another, and to give him power either to impoverish or enrich, either to kill him, or keepe him alive.

Quest. 7. I come now unto the last Question, which is this; suppose things come unto this height and issue, that the King will have the Parliament to confide in him for all they desire of him, or otherwise he will by warres labour to have his will of them, then whether is it lawfull for them by warre to withstand him? Briefly, whether is this Martiall and Military designe, undertaken by the Parliament, against that party which is owned and aided by the King, lawfull or unlawfull, and consequently whither may, and ought we to assist them or not?

An. 1. First in generall, I answer concerning meanes, by these Propositions; to wit,

1. Meanes must be used for preventing, and removing of all temporall evils.

2. The meanes to be used for the removall of temporall maladies must be alwayes lawfull: for we must never doe evill that good may come therof.

3. The meanes to be used must be alwayes conformable, answerable and

and suitable to the malady; as for example, a man must not take a sword to quench a fire, nor thinke to defend himselfe against an armed foe, (who comes with his Sword drawn, or musket charged, or pistoll cocked to take away his precious life) with faire words; but must consider what remedy, or meanes is most proper for the preventing of the evill feared. Now there is no meanes better against *offensive warres* then *defensive*.

An. 2. Secondly, I answer in generall again, concerning *Aliens*, by two Propositions, to wit,

1. That which is not lawfull for a private person to doe, is lawfull for a publicke; as for example, it is not lawfull for a private person to take away the life of one, whom he knowes to have robbed, or murdered some one or other, but it is lawfull for the Judge upon the Bench, upon good proof, to do it.

2. That which is not lawfull for a private person in his own particular cause, is lawfull for him in a publick: as for example, had *Faversham* ready to have given fire to his train, when the *Parliament* had bin full, and in the very instant had fallen by a private mans Sword, that act had not bin punishable, but praise-worthy; but it is not lawfull for a private man to take away the life of one, because he sees, or knowes that he intends some mischief against his neighbour or acquaintance; but is bound only to indeavour to hinder, and prevent it, or, at least not to fall upon him, except he can by no other meanes prevent the death and preserve the life of his brother; and neither is this (I think) lawfull in all cases.

3. That which is not lawfull for a private and particular man to do upon his owne head, is lawfull for him to do being commanded by authority; as for example, if it be not lawfull for *Sir John Hotham* to shut the gates of *Hull* against the King, of his owne accord, yet it is lawfull being warranted, and commanded by the Parliament. If it be not lawfull for the Earls of *Essex* and *Bedford*, to take up arms to suppress that party which oppresseth the Kingdome, of themselves, yet it is lawfull, by the Order and Commission of Parliament; as is proved by the soveraigne Antidote to appease our civill warres.

An. 3. Thirdly, if his Majesty possed an *Act*, not onely of *Oblivion*, but of *Justification*, to our Brethren of *Scotland*, for their *Warres*, or for taking up weapons against his instruments; then I cannot see wherein, or how our defensive Armes should so much differ from theirs, that they in so doing should be *loyall Subjects*, and we *disloyall Traitors*.

Answ. 4. Fourthly, a *Necessary War* must needs be *Lawfull*; for the power and force of *Necessity* is such, that it justifieth actions otherwise unwarrantable. The transcendent *axiōm* of all politicks, or the *Law Paramount*, which gives Law to all humane Laws whatsoever, is *Salus populi*, The safety of the people: and this *Supreme Law of Nations*, *Salus populi*, hath it's immediate rize from the *Law of Nature*, which teacheth every worine, much more a man, and most of all a whole Nation, to provide for its safety in time of necessity. It is not alwayes lawfull for us to kill those who stand at our doores, or who would keep us from coming out of our doores: but if our houses be blocked up, and we so hindred from commerce with others, or from seeking reliefe for the sustentation of our own lives, that we and ours are in danger to famish, it is lawfull then to issue forth with the forces we can make, to fight our selves free: how much more lawfull then is it to fight for the liberty and preservation of a Church and State? It seemes evident by the clearest beames of humane reason, and the strongest inclinations of nature, That every private person may defend himselfe, if unjustly assaulted, yea even against a Magistrate, or his own Father, when he hath no way to escape by flight: much more lawfull then is it for a whole Nation to defend themselves against such Assassins, as labour to destroy them, though the King will not allow them defence. Let us consider the miseries, and heavy burthens which we must lye under, if we undertake not this defensive War, and that will shew us *the Necessity thereof*. Now the evils which we are in danger of, are of that nature, that if they should fall upon us (which the Lord in mercy forbid) we would thinke, that it were better for us to have no being, then such a miserable being. The present Case seemes to many, who see throwly into things, to be threefold. *viz.*

1. *Whether Popery, or Protestantisme?* and this doubt arises from the Kings Assistants and Agents, in his designes, or some who are in neere trust, and of great power with his Majesty, who (for the most part) are either of no Religion, or of any Religion, or of the Popish Religion, or popishly inclined and affected. And

2. *Whether slavery or liberty?* and this doubt arises from the doctrines, counsels and perswasions of those about the King, who perswade Him that it is lawfull for him to doe what he list. And

3. *Whether estates or none?* and this doubt arises from some speeches fallen from some in place and authority; that all we have is the Kings; that when there is necessity he may command of, or take from us, what he please; and that he alone is the sole Judge of this necessity.

The

The Case being thus with us, it seemes unnaturall, that any Nation should be bound to contribute its own inherent puissance meeely to abet tyranny, and support slavery: that is, to fight themselves slaves, or, to afford aide, assistance and succour, either with persons or purses to those who desire and endeavour to introduce popery and heresie into their Church, and to bring themselves into such slavery and bondage, that they may tyrannize over them at pleasure. And thus the *Necessity* of this *Warre* shewes the *lawfulnessse* thereof.

Fifthly, *Defensive Warres* are alwayes held *lawfull*. Now the nature and quality of our Warre is *defensive*, and so the more justifiable. For *Answ. 5.*

1. The Kings Majesty mislead by Malignants, and malevolent Persons made preparations for Warre, before any such thing was thought upon by the Parliament. And

2. We intend not the hurt of others, but our own peace and preservation; the designe being but to suppress riots, to keep the peace, and to bring Delinquents to a faire, just and legall tryall. And

3. Our Armes will be laid down, as soone as we are assured of a firme peace, and to be ruled as becommeth a free people, who are not borne slaves.

Sixthly, we may guesse at the nature of this *Defensive Warre*, by divers particulars; as namely. *An. 6.*

First, by the *Persons* against whom this *Designe* is undertaken, which is not the King (as was proved before, and shall be further enlarged by and by) but the Malignants of the Kingdome, which we labour to suppress, and to bring to punishment in a legall way. We goe against the Troublers of *Israel*, the fire-brands of Hell, the *Korahs*, *Balaams*, *Doegs*, *Rahababes*, *Hamans*, *Tobias* and *Samballats* of our time. And

Secondly, by the *Persons* most favouring, and furthering of this *Defensive Warre*, who are in every place, those who stand most cordially affected to the good of the Common-wealth, and most sincerely addicted to the purity of the Church, and the intire profession and practise of Religion. And

Thirdly, by the mercy and favour of God towards the *Parliament*, the principall *Agents* and *Authors* of this *Designe*. If we consider,

1. How the Lord preserved their persons, from the malicious intentions of the Cavaliers, when they went to the very doore of the House. And,

2. How He discovered the plots and practises which were intended for the bringing up of the Army out of the North against Them. And

3. How

The Vindication of the Parliament.

3. How He directed them in their setting of *Hull*, the *Milke* and *Navy*, when things were almost come to their height. And

4. How he hath from time to time, and still doth encourage them with, or by the *Love, Loyalty, Fidelity, Faith* and *firm Resolutions* of the most part of all Counties, to stand and fall, live and dye with them. And

5. How hitherto He hath extraordinarily turned all the plots of their enemies against themselves, and produced effects quite contrary to those they intended, and frustrated all their hopes.

If (I say) we consider these things, we cannot but say of the *Parliament House*, and *Parliament-men*, Surely God is in this place, and in the midst of you, and present with you, and presiding amongst you; and we confidently hope, that the Lord will preserve and keep you, and finish the work he hath begun by you, to your comfort, His glory and our good. And

Fourthly, we may guesse at the goodness of the *Design*, by the time, when it was undertaken; for it was not begun untill all other *Means* failed; and therefore may be called, *ultimum & unicursus remedium*, the last and only meanes left. The old Rule was observed by them, *Non recurrendum est ad extraordinaria, nisi quia fieri possunt per ordinaria*, they tried all fair and ordinary means, and never had recourse to extraordinary and extreme courses, untill no other would prevail. We and They have again and again petitioned the King, but cannot prevail; and therefore all other politique means failing us, we ought generally (seeing the misery which is threatned is generall) to joyn heads, hearts, hands and Estates together to fight for our King, Country, Parliament, selves, Religion, Laws, Liberties, lives and all that is ours, because now all is at stake. And

Lastly, we may clearly see the lawfulness of this *Defensive* *Warre*, if we but look upon the Causes and Ends thereof, which are many, as namely,

1. The glory of God.
2. The good of the Church.
3. The propagation of the Gospel.
4. The peace of the Kingdom.
5. The prosperity of the Common-wealth.
6. The maintenance of the Kings honour, authority, and person, in his Royall dignity.
7. The liberties and immunities of the Commons.
8. The preservation of the representative Body of the Realme.

9. The Priviledges of Parliament.

10. The Lawes of the Land. And

11. The free course of Justice.

But I will reduce all these to foure Heads: to wit, *Gods Glory, the Kings honour, the Parliaments safety, and the Kingdomes preservation.*

First, This *Defensive warre* is undertaken by the *Parliament* for *Gods Glory*, and the maintenance of true Religion. Now we may, yea ought to fight, to maintaine the purity and substance of Religion, that it may neither be changed into the Ceremonious formalities of Popery, nor our consciences brought into the subjection of Romish and Antichristian slavery.

Secondly, This *Defensive warre* is undertaken by the Parliament for the *Kings honour and safety*. Now we are bound by the duty of allegiance to defend and maintaine the Kings person, honour and estate: and therefore,

1. It is our duty to labour by all lawfull means to free his Person from those *Assassins*, who violently (by their wicked counsell, assistance, and perswasion) carry him upon his owne danger and the destruction of his liege and most loyall Subjects. And

2. It is our duty to labour to maintaine the *Kings honour*; and therefore when he is over-ruled by those, who (through their subtily) work so upon his mild and pliant temper, that they make him appeare to his *Subiects*, yea *forraigne Nations* to be a *Defender of Delinquents*, and *evill Counsellours*, against his *loving Subiects* and *loyall Parliament*, which tends infinitely to his *dishonour*: it is then our duty to labour to unwinde and disentangle him from their practices, or by force plucke away their Persons from about Him. And

3. It is our duty to maintaine his *Majesties estate*. Now as the Lord *Barleigh* would often say to *Q. Elizabeth*, *Madam, get but your Subiects hearts; and you need not feare their power*; so I may say, that the love and affection of the Kings Subjects (which his Parliament labours to enrich him withall, and to possesse him of) will be more advantagious unto him for master of estate, then all the Prerogatives and Priviledges, which his obscure Counsellours perswade and indeavour so much for, against the will and welfare of his people. And if we compare our *Q. Elizabeth* (who would have nothing, but by and from the Parliament, with the love and affection of her people) with the king of *Spain*, who by an arbitrary power tyrannizeth over his Subjects, we shall therefore, as cleare as the Sun, that where Princes by joyning with Parliaments, labour to unite, the hearts, and affections of their people unto

them, there riches abound more, both with Prince and people, than in those Kingdomes where all cruell courses are taken by the King, to impoverish the Commons.

Thirdly, this *Defensive warre* is under-taken by us, at the Parliaments command, for *their safety*. Now both Reason and Religion will teach us, that if our *pious Parliament* and *sage Senate*, for the maintaining of our lives, liberties and lawes, and in, or for opposing of it selfe (not against the Kings Person, honour or estate, but) against his *affections* misled by *evill Counsellours*, shall be exposed to danger, dissolution or death: then it is our duty by *defensive Warre*, to withstand that power, or force which is levied against them.

Fourthly, this *Military Designe* is undertaken for the Kingdoms preservation. Now both the Laws of God and man (as is against all contradiction proved in the Treatise, called, *A Sovereignes Antidote to prevent and appease our civill Warres*) will beare us out, for taking up *Defensive Armes* for the safety of our Kingdom and *Common-wealth*. That is, if we see *indevours* and *designes* a-foot, for the reducing of the Government of this Kingdom, to the condition of those Countries, which are not governed by *Parliaments* and *established Lawes*, but by the Will of the Prince and his *Favourites*; then it is lawfull for us to assist the representative body of the Land (whom we entrust with our laws and liberties) against those who resist and oppose them, that they may the more easily prevaile against, and make good their *designes* upon us.

And therefore although we will never cease to sue unto the King and humbly to supplicate the King of Kings, for peace and unity, yet if we cannot obtain it, without the dishonour of God, the losse of our Religion, Priviledges, Liberties and Lawes, the endangering, yea exposing of our most faithfull Parliament, to imminent perill, and the hazard of his Majesties Person, honour and estate; we may then with the peace of God, his holy Angels, and of our own consciences take up Arms for the *Defense* of all these.

FINIS

R

Th
L

W

2



A TRUE RELATION

O F

The Proceedings at *Hereford* by the
Lord *St. Johns* and his Regiment there, of the
Kings comming thither and his Inter-
tainment, and the late proceedings
at *Manchester*;

With the Cashiring of the Earle of
Derby and his Forces from be-
fore that Town.

From the fourth of *October* to the eight, upon
which day they left the siege.

14. *Octob.* 1642.

Cont. 15.

LONDON,

Printed for *R. Walbanke.*

1642.

RELATION

OF

The Proceedings at Haverford by the
Lord Arden and his Regiment there, of the
King's commanding officer and his
council, and the proceedings
thereon.

With the Captivity of the Earl of
Down and his forces from the
fort of Trow.

From the house of Oliver to the right upon
which day they left the house.
14 October 1641.

Printed for R. Walpole,
1641.



A true Relation of the proceedings
at Hereford by the Lord St. Johns and his
Regiment, &c.



Riday the seventh of October last, the Lord St. Johns with his Regiment of Horse and Foot came before Hereford, and the said Lord commanded Capitaine Cooper to demand entrance into the Town in the name of the Parliament, and yeeld up the possession thereof to the said Lord St. Johns for the use of King and Parliament, which Capitaine Cooper performing accordingly, Answer was returned by the Recorder in the name of the Mayor, Aldermen and Townesmen, that his Lordship was right welcome to their towne, rendering many hearty and humble thanks to the Parliament for their care of their peace, and safety against all attempts of the adverse party that may be made against them, by lending to their assistance such a worthy and noble person so well affected to their proceeding, and the peace of this Countrey in whom they may safely confide and rely upon; Giving many assurances

ces by Protestations of the good affection of that City to the King and Parliament, therewith causing the Gates to be opened, and the said Lord with his Forces permitted entrance, & with much joy were by all the wel affected Townsmen received. But for those that were ill affected, and such *Welch* Cavaliers as before were by the private means of the said ill affected persons in the town received into the same, secretly in the night made their escape, and are fled to Marquesse *Hartford*, and his Complices into *Wales*; after which the next day the Lord *St. Iohn* fortified the City with his souldiers, and prepared to plant Ordnance for the preservation of the towne against any assault of the adverse party that shall bee made against it, they daily expecting (according to a late information they received) the comming of the said Marquesse *Hartford*, Lord *Herbert*, sonne to the Earle of *Worcester*, who hath railed diyers *Welchmen* in *Wales*; the Lord *Seymour*, the Earle of *Darby*, who all of them with their respective Forces intend to March thither to besiege the towne and regaine the possession thereof for the use of his Majesty, upon which the Lord *St. Iohn* sent Letters to the Earls Excellency the Lord Generall for to send him some troops of Horse and some Foot for his assistance. Vpon

on which his Excellency resolved to march thither in person with his army, having notice also that his Majesty intended to go thither in person with his Forces.

Saturday the eighth of October, his Majesty came hither before this Town, guarded with about two thousand Horse and Foot, and demanded entrance into the Town, upon which the Recorder was sent to his Majesty from the Town, with a Message intimating that his Majesty was not come but to a faithfull part of his people, and if his Majesty would be graciously pleased to disband his extraordinary Guard, hee should with all duty and joyfulness of their hearts be entertained, humbly desiring his Majesty to return to his Parliament, and hearken to their faithfull Councell, and abandon such evill persons, as have insinuated themselves into his favour, who have been the only cause of these present distractions and distempers in the State, which if this their just and humble desires be rejected, they are bound in duty to oppose his Majesties Followers for entering into their town, upon which his Majesty was much incensed, and in passion departed with his army towards Chester, hearing the Earl of Essex was marching toward Hereford.

Then

Then the Commons received a Letter from *Manchester*, of the late proceedings there, since the fourth of October last to the eighth, that the Earle of *Derby* with his army are quite defeated, and driven from the Town, they would not leave their assault, day nor night, till he had not so many men left to march withall, as were slaine and run away, there being slaine in that time of his lying before the Towne about 500 of his souldiers, and 200 taken prisoners, most of them of the common souldiers, not worth the sending to *London*, nor troubling the Country prisons with, making great lamentation for being drawn, and as it were enforced to serve the said Earle, that they have for this moneths time of their service, received not one peny of pay, but lived on nothing but robbing and pillaging the Countries in their march: promising to be faithfull to the Parliament, if they may have their lives pardoned. Therefore the Towne desireth the pleasure of the House concerning them, whether they shall be executed, or some of them for example to others, and the rest made to serve the Towne as souldiers for the better securing thereof against future assaults, that the Earle of *Derby* doth much damage in the Country with his souldiers, which if not speedily suppressed, will utterly

terly destroy and spoyle the same, that his Majesty hath sent command to the Earle to attend with his Forces, his Majesties person, and speedily to march to his Majesty to *Chester*, upon which the said Earle is in a great strait, being ashamed to returne to his Majesty with so few men, and endeavours what hee can by promise of reward and otherwise to gather his scattered men, that ran away from him, again to his service, but few or none will come to him being altogether weary of his employment.

Vpon which the Commons falling into debate, appointed a Committee, to take the said Letter into consideration, and make report thereof to the House the next morning.

FINIS.

Most loving sister, my love remembred unto you, hoping to God you are in good health as I am at this time, thanks be to God for it, this is to let you understand, wee have had a great fight at Manchester the last weeke, the Lord Strange came to assault the Towne with 2000 men, and 700 horse, he came the 25 of September, and stayed till the first of October, and it is credibly reported that he lost nine score men, beside a great many horse. And it is to let you understand that there was but three slaine in the Town. And wee doe expect his comming againe, this is true, for I was in the battail. So I rest,

Dated Octob. the 4 day,

Your loving Brothers,

William Birch, Robert Birch.

K. 99. 1

CO

Of cell

from

1. A Tr

which

Arms

conce

2. A tr

from

3. Of t

to the

were

4. Of t

with

tion

5. An

as t

6. Of

Ho

7. Al

wor

8. Of

Ma

9. An

this

10. A

in

rb

11. O

be

12. T

Sp

13. A

14. C

la

CONTINUATION

Of certain Speciall and Remarkable passages
from both Houses of PARLIAMENT, and divers other
parts of the Kingdome, from Wednesday the 12. of
October till the 15 of October. 1642.

Containing these particulars. viz,

1. A True relation of Letters to the Parliament from the Earle of Essex, by which it is informed that of a certainty his Majesty is upon advancing his Army towards London, with Order of Parliament to the City of London concerning the said information.
2. A true relation of the strength of the Kings Army sent to the Parliament from the Lord Generall.
3. Of the Lord Coventryes leaving his Majesty, and submitting himselfe to the Lord Generall, desiring to bee safely conducted by him to the Parliament.
4. Of Letters from the Kingdome of Scotland to both Houses of Parliament, with certaine propositions concerning the present distractions, and the resolution of the Houses concerning the same.
5. An Order of Parliament for the sending of so many Armes into Scotland as they have sent with their forces into Ireland.
6. Of the Commitment of Master Fountaine the Lawyer by Order of the House.
7. Also of the Commitment of one Master Dorrell a Citizen for speaking words against Master Pym.
8. Of a Letter to the Parliament from Secretary Nicholas by Order from his Majesty.
9. An other Letter to the Parliament from Ireland, informing the State of things there.
10. A certaine relation of the taking of five shippes by the Adventurers forces in Ireland coming from Spaine with Ammunition and monies to relieve the Rebels.
11. Of the sending of certaine Souldiers to the Lord Generall to receive M^r Russell Law that ran from their Colours and were taken in London.
12. An Order of Parliament for the setting up chaines and posts about the Suburbs.
13. A true relation of Letters to the Parliament from Holland.
14. Of the bringing up of the Earle of Bath, Sir Henry Berkly, Sir Hugh Pollard, and others to the Parliament. with divers other passages.

ПОСТАВИТИМО

Of certain special and limited importance

BRITISH

100

1891

1894-1895. The following table shows the results of the census of the population of the United States, taken on the 1st of June, 1890.

1871

10. The following is a list of the names of the persons who have been appointed to the various committees of the Board of Directors of the City of New York, for the year 1900:

12. The following information is for the purpose of the

12. The Order of Parliament for the better regulation and better

1000

[Faint, illegible text from reverse side of page]



A CONTINVATION OF Certaine Speciall and Remarkable passages from both Houses of Parliament and divers other parts of this Kingdome,

From *wednesday* the twelfth of *October*, till *Saterday* the
Fifteenth of *October* 1643.

wednesday the 12. of *October*.

THe Earle of *Essex* sent Letters to the Parliament which were this day read in the houses, by which it was enformed that hee hath received certaine information, that the King is brought to so great distresse and want of meanes to pay his Army withall, that hee will bee suddenly inforced to march from *Shrewsbury*, and as it is reported intends to advance with his forces towards *London*, That the King is confidently perswaded to finde a strong party in *London*, and then the Cavallires intends to plunder the Roundheads, but under that name the Lord Generall informes, that the Cavalliers comprehends all persons that have any Estate, for they beginne now to shew themselves in their proper Colours, and spare none that are worth any thing, whether they be Round-heads or Rattle-heads, and no doubt they will be now lesse favourable in *London*, if once they

they get thither, and those that so much pleade in their behalves will have then as little cause to speake well of them as any other.

But the Lord Generall desireth the Parliament that Trayned Bands in and about *London* may be put into a readinesse for their owne defence, that provisions may be made to fortifie the City, and that the Parliament would take Order to secure the persons of such of the chiefeest of the City as are most suspected to raise a party against the Parliament, whereby if occasion of trouble shall happen, there may not be a Civill munity in the City amongst themselves.

Whereupon the Houses upon debate of this busines have ordered that the trained bands of London, Middlesex and Surrey shall be put in a readines (as is desired) and that the close Committee shall make diligent inquirie of all the cheife Malignants in the Citie, and send out warrants for them to have them examined before the Houses.

The Lord Generall by his letters also informed the Houses that hee was of a certaine informed, that the Kings Armie consisteth of 9000. foote 2500. Horse and 1500. Dragoners, and however it hath been reported that hee is 40. or 50000. strong there could not at any Muster as yet be more found than the said number.

Also the Lord Generall informed that hee intends to march close after the Kings Armie, and if it be possible intercept them in their passage; and that the Lord Coventrie came to him to Worcester and freely yeilded himselfe up to the Parliament desiring to be conveyed up to them with a strong Guard, which the Lord Generall intendeth accordingly, and to send him up with all conveniency.

There came Letters to the Parliament from the Kingdome of Scotland, giving them thanks for admitting the Clergie of their Kingdome recommended by them to the Assembly of Ministers appointed to consider of Religion: As also to informe the Parliament upon consultation of the affaires of this Kingdome at an Assembly held at Edeaborough 29. of September

last,

last, according to the late pacification; they have appointed 51 Commissioners of the Earles, Lords, Gentry, and Commons, to offer certaine propositions to the Parliament, to bee treated off for the reconcilment of the present distractions, whereby the division of both Kingdomes according to the said pacification may be preserved.

Desiring the Parliament that there may be the like number out of both Houses appointed to treat with the said Commissioners from *Scotland* upon the said propositions, and that the Parliament would take order that their said Commissioners may have safe Conduct to this Kingdome, and back againe without molestation by the Kings party, which propositions the Parliament have taken into consideration and have resolved to toyne with the Kingdome of *Scotland* in the said Treaty and to satisfie them in their other desires.

And the Parliament have also ordered that there shall be forth with such a quantity of Armes bought and sent into *Scotland*, in exchange for those Armes which they have sent over into *Ireland* against the Rebels, accordingly as was then agreed by the propositions concerning that busines.

Maister *Fountaine* the Lawyer in *London* was brought before the Commons, as a delinquent for questioning the power of the Parliament by what authority they did appoint Commissioners to tender the propositions for the raising of horse, money or plate, and giving out other speeches against the Parliament for which it was ordered he should be committed to Prison to answer the same.

There was one Master *Dorrell* a Citizen brought before the House of Commons for saying that Master *Pym* had taken a bribe of 30 pounds and being demanded how he could prove the same, he said he had heard it so reported by others, but could not name any that had so said besides himselfe where upon it was ordered that he should be committed to Prison and brought to condigne punishment for raising the said scandell.

The Parliament having lately sent a message to his Majesty to desire his consent for the sending of Master *Gardwin* and Master

Acynold

Reynolds into *Ireland* to view the state of things there, *Secretary Nicholas* by Command, from his Majesty sent a letter to the Houses informing them that his Majesty doth expressly Command that the Parliament do not send any of their members into *Ireland* for the end aforesaid, whereupon after some debate of the busines, the Houses ordered that the said Gentlemen should be forthwith sent over into *Ireland* by the authority of Parliament and to have instructions from the Houses to enquire into the state of things there, there was a letter then also read in the Commons comming from *Ireland* by which it was informing by what cunning and deceitfull meanes, the Papists and Iesuits have incensed the Armies against the Parliament, telling them that the Rebels have the Kings hand and seale for what they doe, and that if they sett themselves against the Kings authority, they will incense his Majesty above what the Parliament are able to defend them, his Majesty having disclaimed the courtes of the Parliament and resolved to grant pardon to none that hould Armes by the authority of Parliament, (as they pretend our forces there doe) without the Kings consent.

By which means they have deluded many that would otherwise have taken part with the protestant forces and the Parliament have of late been debarred from sending into *Ireland*, wherby to cleare themselves of those unjust accusations.

There was also certaine information given to the Commons on *Thurs*/day last by letters from the Adventurers forces in *Ireland* that they have lately taken at Sea upon the Irish Coasts five ships comming from *Spain* with Ammunition and other provisions intended to be sent to the Rebels in *Ireland* which prize is valued to be worth at least 50000. pound in Bullion found in the said ships, and Ammunition and pieces of Ordnance worth above as much more, all which is now to be employed for the service of the Protestant forces there against the Rebels.

There was 4. or 5. of the Lord Generalls Troopes that rann from their Colors taken in *London* and Committed to Prison, and a company of *Dragooniers* were appointed to carry them downe to the Army there to receive Condigne punishment for their base Couardize according to marshall Lawe. the

The House of Commons have drawne up an Order that there shall be Posts and chaires set up in all the Eminēt passages in Coven Garden, Saint Martins, Southwarke, and other places about the Suburbs for the better security in case of any opposition.

It was also informed the Houses by letters from the Armie that the King refuseth to exchange Captaine *Wingate* for young *Strangue*, but will either have Captaine *Bampfild*, or 5000. pounds in money for his ransom.

It was also informed the Houses by letters from Holland that since the Queene understood that Captaine *Stradling* and Captaine *Ketsleby*s shippes were taken, shee hath altered her purpose of comming to England, and sent into France for her Almoner who is expected every day at the Hague and that hee brings with him certaine propositions for the Queenes going over into France.

That the States Generall and the States of Holland have had some bickering about the Parliaments Declaration, the States of Holland declaring themselves for the Parliament and desiring to hold a correspondency with them, the States Generall declare themselves not as neutrall betwixt the King and Parliament.

Also informing that the Prince of Orange is come to the Hague upon occasion to christen his younge Daughter, but the States of Holland intend to call him to an account concerning the ayde which hee hath sent to the King, before he departs from thence.

There was also a Letter presented for the Queen of Bohemia, expressing her hearty sorrow for the proceedings of her sonne in England against the Parliament, discovering their Account, and that they came not over hither with any such purpose with her knowledge or consent, and therefore desires the Parliament that in whatsoever they have offended, they may be strictly called to an account for the same.

Vpon Thursdaynight last the Earle of Bath, Sir Henry Berkley
Sir

Sir Hugh Pollard Sir Ralph Sadneham and some others, were brought up to London by the Earle of Pembroke and on Friday by Order of Parliament they were Comitted to severall Prisons, Sir Edward Rodney Sir Edward Berkley & the Marquesse of Harisford Chapline were brought to Towne on Tuesday last and Committed to Prison.

And it was then informed the Houses from Dorsetshire, that 7. Troope of Horse, and a 1000. foot of the Earle of Bedford's forces are gone into Cornwall against Sir Ralph Hopton and intend very suddainly to ioyne them selves to the Lord Generalls forces.

The adventurers for Ireland came to the Parliament and offered them that they would take in Galloway at their owne charges and maintaine the forces there if they might have a further allowance out of the Rebells land belonging to the said place, which propositions were very well approved of by the Houses, and ordered accordingly.

And it was then informed the Houses by letters from the North of Ireland that Colone ll Leishy hath given the Rebells a very great defeate before Charlemount, that he hath killed and taken Prisoners a bove 4000. of them, and recovered the place from them, which is a very great victory, it being as considerable a place as any is in that part of the Kingdome.

Vpon Friday last also the Commons after long debate agreed in a vore That all such as have refused to give or lend either horse moneyes or plate upon the propositions for the service of the King and Parliament shall be disarmed as delinquents wherby they may be disabled from offering prejudice to the Parliament or Kingdome.

FFNFS

JAME

D

M

Shew

pamp
in g

a 100 300

and 300

of 300 300

has 300 300

word 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

300 300 300

SIR

22

JAMES CAMBELS Clark's

DISASTER,

BY

MAKING BOOKS.

Shewing that Tying and Scandalous
pamphlets against King and Parliament are
in great estimation, but Bookes of learning and
Religion little regarded.

Brown (80)

Exemplified
In a Compendious Letter

To Iohn Philpond in Suffolke.



Corted: 15.

LONDON,
Printed in the Climacterian yeere, 1642.



Sir James Cambels Clarkes DISASTER.

Loving brother.

I Am glad to heare of your welfare, and doe not a little rejoyce, that your letter hath given me a happy opportunity to unload the *burden* of my distracted minde, In that you desire to heare of my trade and imployment, But for what reason you desire to know this I will not now inquire, for whether it be, that you heare of a place you think I may be capable of at *Ipswich* neere you (If I were destitute) or whether it be out of your kind respects towards me to rejoyce with me in my hapinesse as *fellow servants* ought to doe, or for what cause soever else, It is not materiall, for you know that our late Master, Sir *James Cambell* brought me up to no Manuall trade, But what *Gods Providence*, his goodnesse and my endeavours led me into, and that was to be his Clarke as he was a Justice of Peace, which you know was a happy designe, and proved very beneficiall, for surely I thinke it was God who put that motion into my minde, and gave strength to my weake abilities to performe whatsoever I tooke in hand against potent oppositions. And I doe likewise humbly acknowledge. It was my *Masters goodnesse* to accept of my endeavours, and my Ladies kindnesse to sollicite and allure him, who of himselfe was willing to doe me good even to the day of his death, as it is well knowne. But my *Booke-making* which I learned of my selfe against the counsell, and advise of my friends, proved as unhappy, and much more

more prejudiciall then my *Clarks*hip was advantageous. Yet this use I will make of it. That God knowing the promptitude of my nature to Pride, Covetousnes, and selfe conceit, to excercise my humility, patience, and contentation, insted of credit and profit, which I expected by my labours, sent me contempt, and disdain from them whom I looked for favour and respect; and so many losses, That I know not how to numerate them. For first I lost *Precious time* which some said I might have spent much better. Secondly, I lost my *Love* who is lately married to another, But whether he was so *Eager* to have her for *money*, beauty or vertuous qualities he knowes best, and you may guesse. And last of all which grieves me most of all, is the losse of *money*. For my *Time*, notwithstanding their sayings, I might have spent much worse then in such labourious and pious actions, tending to the glory of God, good of my Neighbours, joy and comfort of my owne heart. And my *Love* may be aswell lost as found for ought I know. But *money* as the times are now is a matter of great consequence, and very hard to come by when it is departed from us. Therefore I hope you will not blame me, If I complaine that I have lost at the least 20 *l.* out of my owne stocke in being at the sole charge to print my *Annuaall World, sacred Poems, Star, Meteor, and Patterne of Justice and mercy*. Secondly, I believe if I had surceased from printing Bookes my Master would have bequeathed me 200 *l.* As appears by a note found neere his will made in *September 1641*. And last of all I know not what I have lost out of my friends good will, for since I have printed, and published my *Paterne of Justice and mercy with my Meteor and Star*, some looke upon me very strangely. But yet I hope that the worshipfull executors as they are Judiciously charitable, and nobly generous, so they will goe forward as they have begun in the execution of this famous Testament, with such an unanimous cherefulnesse that they need neither care nor feare though their actions were as apparent as the *Sun-beams* conspicuous in the view of all, which would be a *rare quality* in the *Executors of dead mens wills*. And as they have made use of my endeavours in the most troublesome businesse, so they will not utterly cast me out of their favour till the overplus of *Sir James* his estate be disbursed, notwithstanding, that *malicious detraitor* (you know whom I meane) hath his name entred into their tripartite Indenture of Covenants as their cashier on purpose to defraude me. But I have of late given him such a *bitter pill*, which I hope will so clarify his turbulent humours that he shall not be able to wrong me. Therefore

etting him alone *To teach his Cat speake better language then her Master.* You may cease to wonder that these things have distracted my minde, when you doe seriously consider that there is a *universall madnesse* over the whole World, caused almost for as frivolous occasions as my *Booke-making*. For some are so severe against *Poperie* that they seeke to overthrow all good order and decency, esteeming the house of God no better then a barne or stable, so that insted of sincere devotion they endeavor to set up abominable *Prophanesse*; others againe doe somagnifie ceremonies, and outward worship, that they would if they could put downe all preaching the word of God, and insted of good sound Doctrine uphold formality, superstition, and Idolatry. And those are the things that makes Nation to arise against Nation, and Kingdome against Kingdome now in these our dayes upon whom the ends of the World are come; for you shall hardly finde two in one house of one minde, for either the Father is against the Son or the Son against the Father, Brother against brother or Servant against Servant, and all against *Supream authority* both in the Church and state, And what ever others thinke to be the reason of these distractions, my weake judgement is, that it is chiefly for our pride and selfe conceit, though I will not exclude other sins; for we are so glutted with the heavenly *Manna* of Divine Doctrine, that now every boy or ignorant tradesman, that can reade his hornebooke or write a scribbling character, assumes to himselfe a spirit of *Revelation* far greater then the Apostles of our blessed Saviour, not that I doe disapprove any man woman or child, even the meanest capacities, to reade, and search the Scripture, for I acknowledge my selfe to be no Scholer, Therefore let them be warned by me to take heed how they meddle with things above their capacities, lest they receive a worser punishment then I have for *Booke-making*: But yet let them learne of me to honour learning, and men of rare parts as they are men, though in religion Papists, Jewes, or Turkes, and much more if they beare the profession of the true Protestant Religion; and not for the infirmities of some few to villifie the persons, and despise the holy functions of many grave excellent learned men, whose shoole latchet they are unworthy to unloose: As it is now too common among us. And which is worst of all they are upheld, and maintained by a factious company, that you may better, and with lesse danger speake treason, and whisper rebellion against the sacred person of the Kings Majesty, and his regall authority, then against such who instead of

Sound

found Doctrine, for their owne applause, to ingratiate themselves into the good opinion of a confused multitude, preach sedition, and facti on, and under pretence of long prayers delude simple people, and I feare in time will devour Widowes houses. If their spreading growth be not timely cropt by authority, for they are already very stately and imperious, And it is to be feared these things will breed confusion, both in Church and Common-Wealth. but I hope when the *head* shall be united to the *body*, and when there shall be a right understanding between our *Gracious Sovereigne*, and his *Two houses of Parliament*, there will be a thorow reformation of all things: And that such a blessed Union may speedily be accomplished, let you and I and all people pray God to divert those judgments from us which our sinnes have deserved, and continue his mercies to us especially the free preaching of the Gospell by able and sincere dispensors of the same, That *pure learning* may spring up in every Congregation as a Christall River, and *saving knowledge* like a mighty streame to make glad and refresh all barren places in this *Island*, that so righteousnesse may flourish in our dayes, and peace so long as the Sun and Moone endureth. But this hath almost put me quite out of my intended discourse, which was to shew you my unfortunate successe by *Book-making*, for I like that over adventurous sonne of *Sol*, and *Chymene* have almost set the frame of Heaven in a combustion, and stated the *Sun Moone and Starres* upon such improper objects as may cause amasement to the beholders; Therefore I acknowledge my selfe worthily punished for my *Miscrosmus*, I meane my Books which I compared to a *little World* seemes to be at the period as was fore prophesied by the truth it selfe of this *Vast universe*, *Marke 13. 24. & 25. verse*, for my *Sunne* is darkened, and my *Moone* gives but little light, my *Star* is false from the Heaven wherein it was fixed, and the powers of my *Heavenly meditations* are shaken and esteemed of little worth; in plainer termes thus. You may perceive my *Annvall World* I compared to the *Sunne*: And because it is composed of brieve Meditations upon those dayes, that commemorate the meritorious actions of our *Blessed Saviour*, the lives and deathes of his *Virgin Mother*, and *eminent Disciples*, according to the celebration thereof set downe in the booke of *Common Prayer*, which some esteeme the English masse booke, Therefore sayes an new upstart *Pharisaicall sect*, It is *papisticall* and to be cast away as an *Idoll*. Secondly, my *Sacred poems* I compared to the *Moone*, and because it is illustrated with the helpe of some learned Authors, this *Hypocriticall*

society, say it is light with darknesse, holy things and vaine & profane things mixed which are altogether inconsistent, And this dead fly hath made all my bookes of oymment unsavory, for these kind of people deride, and contemne all learning that is not according to their humors, and had rather sleepe in the Church two or three houres to heare an extemporary nonsensive vaine babling prayer, such as many of their holy brethwens are, whose vaine Tautologies and Hyperbolicall tearmes, both publique and private, would make a prophane man laugh, but a religious man weepe, then continue one hower in joynt prayer with the Congregation by a well composed forme intermingled with reading Chapters, and singing of Psalmes, which me thinkes is a heavenly harmony; But these folke would have all things done in spirit, yet their actions shew that they are meere flesh, except it be in gadding to Sermons to be reputed holy, for observe who are more proude and stately, who more deceitfull and covetous, and who more incontinent and malicious then this my malignant party, who to magnify their owne worth, to ingratiate themselves into great mens favour for popular applause, and to uphold & to bolster their pride, covetousnesse and base lascivious meetings in private Conventicles, care not how they disparage the industrious labours of others, which they are not able with all their pretended sanctity to mend. But I hope these hypocriticall Round-heads (of late so called) but under that tearme I would not involve honest judicious round dealing men, such who walke within compasse of their owne circumference, whose actions as lines are drawne from the Word of God their center, but such who are wise in their owne conceite, whose minds like footeballs or bubbles of Sope in the Aire, are throwne and tossed too and fro with every winde of Doctrine, such who under pretence of Religion deride and contemne all good order in Chutch and Common-Wealth, and doe so labour to overthrow the known Monarchicall, and Hierarchicall State of the Kingdome that they have almost brought up an Anarchicall government, shall shortly receive a just reward for their demerits aswell as those that labour to bring up a tyrannicall Jurisdiction in the established government, which they likewise doe now endeavor to uphold, and would attaine unto if all power were in their owne hands; and I feare worse. But letting them passe in the third place you may consider how my Star is fallen from the Heaven wherein it was fixed, for like foolish Icarus, I have attempted with the waxen wings of a vaine hope and (as you may thinke) an und-

viled

rised pride to ascend, and fix my selfe in a bright firmament of favour
am cast downe into an Ocean of contempt and disdain, according
to these Verses.

*In these my Bookes of fruitlesse prose and rime,
You may behold a picture of this time
Wherein we live, for first from low degree
My Masters favour had exalted me,
But my aspiring minde did higher fly
To things above my reach presumptuously,
For craft and cunning was in sharp and bright
Who for my labour paid me fell despise,
Therefore pray cease to wonder that my fall
Is now so low, for I assure thee all,
That thinke by pride, selfe-love, and vaine conceits,
To make themselves most famous and most great,
Shall be defeated in their enterprise
As 'tis apparent in all peoples eyes,
By Strafford, Bishops and Gentility
Whole falls as low as they aspired high.
And I my selfe have had a wofull fall,
In Credit, profit, yea and Bookes and all.*

Fourthly and lastly, because I did too boldly frame a flaming *Meteor*, I feared some tempestuous accident to fall upon me according to the malignant aspect of some fiery spirits: And therefore lest some *sharp witted Orator* should by eloquent *ethorique* such as *Lovins* use, or that *flattering Sycophant*, should by colloquing insinuation, or some *spirituall minded body* should in *Hipocritical sincerity* overway my judicious loving friends good opinion of me and of my endeavors, I did lately joine all my *labours of done together in one volume* with marginall notes, and annotations, and offered them to the presse, because I am unwilling to be condemned by a partiall jury such as those three above specified. But no executioner I meane a *Stationer or Printer* had the heart to undertake the worke, and in excuse thereof told mee, That such a book as that of thirty or forty sheets of paper is not like to sell in this age were the matter never so good, but if it had beene a lying and scandalus pamphlet of a sheete of paper that could produce a Scripture text, or some reviling tearmes against Monarchy, and Hierarchy

archy to uphold an Anarchy, they would have embraced my profer, for it is like such would have proved vendable ware, if I could obtain an Order or a Vote upon it : Therefore I am inforced to keepe those my labours by me for 30 or 40.l. is more money now then I can well spare upon such a dead commodity. Thus have I briefly declared my dis- after by making bookes, yet I hope this last booke of *Iustice and mer- cy* will by such time this Kingdome is in a settled peace, cause all the rest of my workes to cast forth a little glimmering light to the praise and Glory of God, good of my Neighbour, and joy and comfort of my owne soule at the houre of death in the day of judgement, and all the dayes of my life. Now for my Trade and Imployment as I have continued with my Lady 18 yeares and upwards, so I doe intend (God willing) to remaine with her one or two yeares longer at the least except I be by force expulsed, and then you shall heare my mourn- full lamentation, in the meane time I thanke you for your kinde remembrance of me, in retribution whereof, I commend my due respects unto you and will never cease to be

London 7. Octob.

1642.

Your Assured Friend and Christian
Brother Edward Browne.

FINIS.

OBS

The

Sen

2 V

9dt

9dt

book 37

ed 1. 1890

O. 1890

qual of the

ylar 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

1890. 1890

Pri

CERTAINE
OBSERVATIONS
TOUCHING
The two great Offices of the
Seneschalsey or High-Stewardship,
and *High-Constablsip* of
ENGLAND.



LONDON,

Printed for L. Chapman: Octob. 17.

CERTAINE
OBSERVATIONS
 TOUCHING
 The two great Offices of the
Seneschalſey or *High-Stewardſhip*,
 and *High-Conſtableſhip* of
 ENGLAND.



THE *Seneschalſey* or *High-Stewardſhip* of *England* is known to be the greateſt Office in *England* by reaſon of the authority it hath over all other Officers, w^{ch} ſince the Norman Conqueſt hath long continued by deſcent inheritably in the Family of the ancient Earles of *Leiceſter*, was after tranſlated to the houſe of *Lancaster*, and by K. *Henry* the fourth, of that ſtock, when he had obtained the Crown, was incorporate into the ſame, as all other the honours, Lands, and hereditaments of that houſe were. For the plainer manifeſtation thereof, it will ſerve wel to the purpoſe, before the Office it ſelfe be deſcribed, to ſhew the firſt institution thereof, and to recount in order the ſucceſſion of the Officers whiſt it paſſed inheritably.

It is therefore to be underſtood that amongſt the perſons of chief account which entred this Kingdome with D. *William* of *Normandie*

mandy, and were assistant unto him in the conquest thereof, one *Hugh Graunmesuill* a Baron of *Normandy* was of special reckoning, whose father *Robert* of *Graunmesuill*, one of the chiefest Noblemen of all *Normandy* retained at home with him for his own comfort, and for the preservation of this stock, the elder of them named *Robert*, who succeeded him in all the inheritance of *Normandy*: but sent with the Duke his second son, called *Sir Hugh* of *Graunmesuill*, who so demeaned himselfe in the enterprize, that when by conquest and strong hand the whole Kingdome was subdued by the *Normans*, their Duke regarding the good service of those that adventured and laboured with him, forgot not the praiseworthy deserts of this Nobleman, whom therefore he rewarded liberally with sundry great Territories and portions of Land in many shires of the Realm; as namely with those great Lordships *Peberworth*, *Merestone*, *Turning-ton*, *Weston* and *Wileot* in *Glocestershire*, with divers Lands in *Ferendow*, *Meristow*, *Thorp*, *Welington*, *Staverton*, *Mereford*, *Newbottle*, *Middleton*, *Sutton*, *Biveld*, *Wodeford*, *Edgdon*, and *Ceroilton* in *Northamptonshire*, with *Wichington* and *Hinkley* in *Leicestershire*, with divers Lands in *Edwilton*, and *Sandy-acre* in *Nottinghamshire*, and with *Ley* in *Suffolke*; as appeareth by the record in the Exchequer commonly called *Domesday*. Moreover he made him high Seneschal or Steward of the whole Kingdom according to the *Norman* usage, a dignity never heard of in this Land before, did further advance him in marriage with a great Lady inheretrix of sundry possessions, named *Adalifa* or *Alice*, on whom he gat two daughters, his heires, the elder of them called *Petronelle* or *Pernell* was married unto *Robert* Earle of *Leicester*, surnamed *auccles blanches mains*, that is, *Robert* with the white hands, that was the son of *Robert le Ross* Earle of *Leicester*, who was son unto *Robert* of *Beaumont* Lord of *Pont Adomare* and Earle of *Mellent* in *Normandy*, brother to *Sir Henry* of *Newburgh* the first Earle of *Warwicke* after the Conquest, unto whom the said *Pernell* brought the one moyity of her fathers possessions, and withall for increase, because she was the eldest daughter, together with the honours of *Hinckley*, the Office of Seneschalsie or Highstewardship of *England*, which were not partable as the other inheritances were.

The younger of the said *Sir Hugh Graunmesuills* daughters called after her mother *Adalifa* was given in marriage unto one *Roger Bygget* a Norman with the other moyity of her fathers possessions; unto

whom she bare divers sons and daughters, from the eldest whereof named *Hugh Bygot*, that was the first Earle of the East-Angles of this family, containing *Norfolk* and *Suffolk*, the other *Bygots* that were after Earls of *Norfolk* are lineally descended: between which two families contention had often been about the Office of Stewardship, whereof in this place to note what is set down in the record of the Exchequer called the red booke is not impertinent to this purpose, where it is said, that on the Sunday before *Candlemas-day*, in the 20. yeere of the raigne of *K. Henry* the son of *K. John*, commonly called *K. Henry* the third, at the Coronation of his wife *Q. Eleanor* that was the Earle of *Provinces* daughter, *Simon of Munnisford* then Earle of *Leicester* and high Steward of *England*, lineally descended of the before-named *Parnell*, being ready the day of the Coronation to execute his Office of Highsteward, which by right appertained unto him, was forbidden and gainsaid by *Roger Bygot* then Earle of *Norfolk*, who being descended from the before named *Adelise*, the younger of *Sir Hugh Grantmesuets* daughters, alleged that it was his right to exercise that Office, which controverfie (as also divers others then moved) was heard judicially before the King, unto whom *Earl Simon* replying answered, that it was true that contention had been heretofore moved between their Ancestors for the same matters, in the daies of *King John* the Kings father, which was compounded and pacified for the service of ten Knights, or rather ten Knights fees, given by the Earle of *Leicester* unto the Earle of *Norfolk*, who therefore released all his title and right to the Highstewardship.

Whereunto because *Earle Roger* of *Norfolk* alleged that there rested of these Knights fees, two and a halfe to be assigned unto him, *Earle Simon* made answer that he might well recover them with the Arrerages by the Laws of the Land, in the Kings Court, and ought not therefore to hinder him in the execution of his Office, seeing he acknowledged the former accord, and by vertue of the same was already in quiet possession of seven Knights fees and a halfe. And so was *Earle Simon* by the Kings own doom and sentence admitted to the quiet exercise of the Seneschallie at the same Coronation.

And now to return where we left, *Robert* Earle of *Leicester* that wedded *Dame Parnell*, was high Seneschall or Steward of *England*, and was the man for whose greatnesse of stomacke the walls of the Town of *Leicester* were rased to the ground because he took part with

the

the yong King *Henry* againſt his father *K. Henry* the ſecond, as hiſtories make mention, begat on her ſons and daughters, and after in *K. Richard* the firſt, warring in the holy Land, was ſlain at the ſiege of *Acon*, in the yeere of our Lord God 1196, whoſe eldeſt ſonne *Robert*, ſurnamed after his mother *Fitz-Parkell*, was after his death Earle of *Leiceſter*, and high Steward of *England*, of whom many worthy acts are by hiſtories remembred, both of his prowefſe in the field, and ſidelity to *K. Richard* the firſt, with whom he continued as a moſt faithfull companion during the *Paleſtine* wars, was partaker of his evill fortune by being taken there priſoner, compelled to pay for his redemption 1000 Marks of *Silver*, and therefore constrained to ſell his Cattell of *Placy* in *Normandy*.

But to be briefe and not to ſtay upon the Narration of theſe things. It ſerveth onely to the purpoſe, to note that he was one of our high Senſchals, and dying without iſſue of his body, in the yeere of our Lord God 1204, was buried in the Abbey of *Preux* neere *Leiceſter*, leaving his two ſiſters to be his heires, between whom the whole inheritance was divided, in the daies of *K. Iohn*. *Amicitia* the eldeſt ſiſter was married to *Simon* of *Mountford* yonger brother to *Almarick* Earle of *Eureux* in *Normandy*. And *Margaret* the yongeſt was wiſe unto *Saher* of *Quencie*, whom *K. Iohn* made Earle of *Wincheſter*, unto whom ſhe brought the one halfe of the Earldome of *Leiceſter*, and of the honour of *Hinckley*, and among other Lands, the Mannor of *Greby*, *Quitwicke*, *Shepeſhend*, *Hales*, *Brackly*, *South-Keſton*, *Timisbury*, and *Chimnour*. *Simon* of *Mountford* according to the Law and cuſtome of the Land, was in the right of his wiſe, being the elder ſiſter, made Earle of *Leiceſter*, and high Senſchall of *England*, in the daies of *K. Iohn*, but he enjoyed not long thoſe honours, being for his contumacy and diſobedience, both he and his children ſhortly after baniſhed the Land, and his honours and poſſeſſions beſtowed on Earle *Randolph* of *Cheſter*, who held them a great time, except onely the Patronage of the Abbey of *Preux* neere *Leiceſter*, and the Office of the Stewardſhip of *England*, which the King kept in his own hands.

This Earle *Simor*, a great warriour, was head and leader of the yong French King *Lodowick* Forces, fighting againſt the *Albigenſes* about the City of *Tolouſe* where he was after ſlaine. Theſe *Albigenſes* becauſe they began to ſmell the Popes treachery, and to controule the inordinate proceedings and diſcipline of the See of *Rome*, the Pope there-

therefore accounting them as people hereticall, excited the French King to lay siege against the said City of *Tholosa* to expugne those Albigenſes his enemies: But ſuch was the mighty protection of God fighting for his people againſt the might of man, that the French could doe no good with all their Engines and Artileries againſt the City but were forced to retire with great loſſe of people: among whom this Earle *Simon of Mountfort* generall of the Army, to whom the Pope had given a little before the Earle of *Tholosa* Land, was ſlain with a ſtone before the gate of the City in the yeere of our Lord God 1219. as likewiſe was a brother of his beſieging of a Caſtle neere unto *Tholosa* at the ſame time; he left two ſons of great fame, Earle *Almarick of Mountfort*, Conſtable of *France*, that was taken priſoner in the holy Land, and after his redemption in returning homeward dyed at *Idruntum* in *Italy*, Anno 1241. And *Simon* the yonger that after obtaining the good grace and favour of *K. Henry* the 3. whoſe ſiſter he married, was reſtored to the Earldome of *Leiceſter*, and to the integrity of his fathers loſt honours & patrimonies in *England*: a man was he of great courage, and renown, well experienced in the wars, & in matters of government, for long time had he been Senefchall and Governor of the Countrey of *Gascoigne*, for the King of *England* his brother in Law, which of his own accord he reſigned contrary to the Kings mind, that greatly deſired to reteine him in good affection towards him, both becauſe he was a man of great power, wiſe and valiant, and for that the French laboured to make him their Senefchall; but ſuch was the Earles hap that in the new begun variance between *K. Henry* and his Nobles for not obſerving the Laws of the Land, eſpecially ſuch new decrees as had been made at *Oxford* for the expelling of ſtrangers out of the Realm, he was choſen chiefe Captaine and leader of the Nobility, and for the time ſo much prevailed in the enterprize, that the King was by them taken in the battaile neere *Lewes* in *Suſſex*, together with his eldeſt ſon, and the King of *Romans* his brother, howbeit *Edward* the Kings eldeſt ſon eſcaping out of their hands, renewed the war, and at *Eveſham* in battell ſlew this Earle *Simon*, and delivered his father from the hands of his enemies in Anno 1265 which was the 48 yeere of the raigne of *K. Hen. 3.*

Thoſe that tooke part with Earle *Simon* were diſinherited, and their Lands given to ſuch as ſtood with the King; divers fled the realme, and amongst them *Simon* and *Guy*, and the other ſonnes of

this

this Earle, which escaped into *France*, leaving no posterity in this Land.

The King afterward gave the Earle some of *Leicester* to his younger son *Edmond* that was the first Earle of *Lancaster*, and to his heires, which ever after ward continued in the house of *Lancaster*, who beare the title of *Leicesters* Earle some, and withall held and enjoyed the office of the high Stewardship of *England*, untill the same, with all other the honour, Lands and hereditaments thereunto belonging, was united to the Crowne in the daies of King *Henry* the 4. being of that stock, till that now of late it pleased the most Noble and vertuous Princessse *Queene Elisabeth* our gracious Sovereigne to revive the honour and title of *Leicesters* Earldome in the person of the right noble Lord *Robert* of *Dudley* younger brother and heire to the right noble Lord *Ambrose* Earle of *Warwick* and Viscount *Lisle*, both sonnes to the high and mightie Prince *John* late Duke of *Northumberland*, lineally descended and heire in blood of the bodies of *Robert* of *Beaumont* Earle of *Mellent* aincestour to the before-mentioned Earles of *Leicester* and of *Hen.* of *Newborough* Earle of *Warwick* Ancestour to the Earles sonne, both brethren as before hath been declared, and living in the time of the *Norman* conquest, as more plainly is shewed by Pedegrees deduced.

Thus much declared by way of preface or Ingression to the matter in hand, and to shew that the office of High Stewardship of *England* hath heretofore passed inheritably in diverse families, as other great Offices have done.

It remaineth now to declare what these Stewardships are, with the authorities and prerogations to them belonging, and to produce such notes and observations as are extant touching the same.

And to begin with the chiefeft, the Seneschallsey or Stewardship of *Seneschall*, *England*, as it is not to be doubted of, but that it took beginning from the *Normans*, and was by them first established in this land after their great conquest. and victory over the English Saxons in the yeare of our Lord God 1066 by their example of their home government in *Normandy*, where the Duke had under him for his chiefeft Officer a Seneschall or Steward, so cannot the right of this office be better or in briefer sort described then by setting downe of the Dukes Steward faithfully in such sort, as it is to be seene written in the old customary booke of the Duchie of *Normandy* in these words following.

In times past there was to wander throughout *Normandy* a certaine Justicier greater then these before mentioned, who was called the Prince's Seneschall or Steward he was wont to gesse and amend that which the other Justiciers had left undone, he kept the Prince, his land, the lawes and rights of *Normandy* he caused to be observed and amended, all that was not right done by the Bailiffes, whom he removed from the Prince his service, if he saw it expedient so to doe.

He was once to visit the Prince his forrests and inclosures, to keepe Courts of the forrests, to enquire how they were used, their customes he commanded to be observed delivering right to everie one as the same by antiquity grew due, or by Charter had been confirmed unto them, so discreetly conserving the Prince his rights that in the observation of them he notwithstanding hurt none of his subjects. Such as upon diligent enquire he found faultie and to forfeit, within the forrest, either in trees, or in wilde beasts, or in free fowle, he was wont to punish by the purse, or for want of ability that way by long imprisonment. He chiefly gave his minde to keep the countrey in peace, and so wandring hither and thither throughout *Normandy* once everie three yeares did visit all the parts and Baillages thereof; To him it belonged to make enquiry in every Baillage of the excessse and wrongs done by the under Justiciers, and likewise of common robbers, of violent deflowers of Virgins, of murders, of burnings, and of all those things which belong to the pleas of the sword, whereof peace and reformation had not been had in courts. Of all other criminall facts he likewise diligently searched and upon enquiry caused justice to be done throughout, he caused enquiry to be made of treasure digged under ground, of wrekcs cast upon land, and other the Prince his rights. the removing of waters, and the stopping and hindering of their courses did he reduce unto their old forme, so as their passage might be hurtfull to no body, if any man were minded to turn the course of any water running thorow his own grounds, the banks, whereof on either side were situated within his own fee he might lawfully do it, so as the said water when it passed out of his ground might be conveyed into his old channel without any mans hurt or hinderance. It is to be understood notwithstanding that none may stop the course of any ordinary running streames within his banks or ditches longer then from the rising to the going down of the sunne. Neither may any one stay the course of waters with any new ponds ditches or sluices, but shall permit the to run their course, lest the mills standing up of their streams

And

Or men in their affairs, Tanners, Diers, and such like should thereby suffer losse and detriment. If any shall stay them for the filling up of his pools or ponds, they shall be bound to restore such losses as the Milners or others living by the passage of those waters shall have sustained by the with-holding of them, and waters shall be suffered to run their accustomed course. No man may erect a Fishing, or build a Mill, unlessse the water-banks on either side be within his own Fee, wherein he hath Liberties, Weares, or other such like things: for fishings may not be made in running streams, because by them oftentimes the waters are corrupted, yet notwithstanding they may bring the waters by Ditches and Trenches out of the running River into their grounds, so as the same return not back into the running stream.

It belongeth also unto the Steward to cause the bounds and limits of Towns and Villages, the streets and paths to be revoked to their antient state, and to see that old accustomed highways be opened; for no man may in these cases alledge for excuse any lett or hinderance, wherefore he ought not to make amends unto the Prince. As for towne ditches and common streets, which serve to no private persons possessions, but are common unto all. If they be by any usurped or incroached upon, they ought to be restored to the common benefit, and they that doe occupie them, ought not to escape punishment.

All these things appertaine unto the Office and charge of the Seneschall, for the due execution whereof there needeth not neither plea nor assise, but where-soever he found cause, and he did therein, and provided as he saw needfull and expedient.

This farre-forth is the High Stewards office described in the old customarie booke of the Dutchie of *Normandy*, from whence came the first institution of the same with us in this Kingdome, established no doubt with no lesse authoritie and priviledge here under the Kings of this Land, then the same was then practised under the Dukes of that Duchy, whereof there is an especiall title written, though nothing Clerke-like among other matter in an old booke of Parchmine belonging as it is said unto the learned Lawyer and skilful Antiquarie Master *William Fleetwood* Esquire, one of the Serjeants at the Law, and Recorder of the Citie of *London*, which word for word followeth.

Here is shewed who is to be High Steward of England, and what his Office is;

THe Seneschallie or high Stewardship of *England* belongeth to the Earldome of *Leicester*, and of old time did thereunto appertaine; And it is to be understood, that it is his Office under and immediatly after the King to o-

versee and governe the whole Kingdome of *England*, and all the Offices of the Justice within the same Kingdome in all times both of Peace and Warre in manner following.

The manner how and when the Lord High Steward ought to exercise his Office by duty and Oath of Fealty is such.

VHensoever any man or woman shall come into the Kings Court in whatsoever Court it be and possibly unto the K. himselfe to seeke for redresse against injurie done unto them, and he or she be not able in due season to obtaine remedie. Then the High Steward of *England* ought and is bound to receive their Petitions and complaints, and to keepe them untill the next Parliament then after to be holden and to assigne unto such Complainants if he thinke good, a day wherein they may exhibite and prosecute their Petitions, and in full Parliament in the presence of the King to reprehend and blame that Officer, or those Officers, who ever they be, that so have failed in doing of Justice, and those thereof call to accompt unto whom in such cases every one throughout the Kingdome is bound to answer, the King onely excepted.

If the Chancellour of *England* have failed of making originall remedy, and amends, and the Justices, Treasurers, Barons, & Chamberlain of the Exchequer, Steward of the Kings house, Escheators, Coroners, Sheriffs, Clerks, Bayliffs & other officers of what places and respects soever they be in their Processes, Judgements, Executions of Judgements, and Justice to be made to the favour of ch'one & losse of ch'other party, for gifts bribes or other procurements that fail or give over at the least, wile if any Justicier, when as both parties pleading before them shall stand in Judgement, shall by such false procurements deferre judgement, contrary to Justice, and the Lawes and customes of the Land: If then the Chancellour of *England*, or any other of the Kings officers in such case shall alledge in Parliament and lay for their excuse, that in that case such hardnesse and doubtfullnesse of the Law and rights did arise, when the same was heard and propounded before them, that neither he nor the Court of Chancerie or any other Court wherein he is an Officer, were able or knew to attaine unto the sife determination of the right; Then shall he open and declare the same Ambiguities and doubt in Parliament; then if it bee found that the Law was doubtfull in that Case, the Chancellour or other Officer shall be held excused, and then shall the high Steward of *England*, together with the Constable of *England* in the presence of the King and other of the Parliament make choice of twentie five persons more or lesse, according as the case shall require, together with such other cases in that Parliament rehearsed, amongst whom shall
bee

be Barons, Knights of the Shire, Citizens and Burgeses who there shall ordaine; agree upon and establish remedy by Law in all such Cases, for ever after to endure; And those Lawes shall be recited written and allowed in full Parliamēt, and sealed with the great Scale, and delivered forth to all places of Law and Justice from thence forward to be holden for Lawes and in publick places, where it shall be thought expedient, they shall be proclaimed and divulged, whereas all other common Lawes, and chiefly Statute Lawes throughout all the whole Kingdome, ought to be publickly proclaimed.

If so it happen that there was in such like case either Common Law or Statute Law, so that the Kings Steward, and others of the Parliamēt may understand and perceive, that such default and delays in Proceses and Judgement doe happen by such Officers, when as the deceit and malice of such Officer hath openly and often before bene apparant, then shall he be removed out of his Office, and some other fit officer shall be put in his place; If they shall presume against the Justices and such other Officers, as by excusing themselves shall say, that they have not heretofore known themselves and the Courts, whereby they are in such Cases to deliberate and take advisement; Then shall they be admonished by the Steward, on the behalfe of the King and the Parliamēt, to studie and search better the Common Law, that no such ignorance or negligence be found in them in the like Cases afterward.

If they shall happen to offend in the like againe; they then to be put out of their offices and other discreeter and more diligent persons shall by the King and his Counsell be assigned to their rowmes.

Likewise it is the Stewards office, if the King have evill Counsellours about him, that advise him to doe things, tending openly and publickly to his dishonour, or to the dis-inheritance or publicke hurt and destruction of his people.

Then the Steward of *England*, taking with him the Constable and other great estates, and other of the Commonalty shall send to such a Counsellour forbidding him in such sort to lead and counsell the King, and of such his evill Counsell shall make rehearsall, enjoining him to depart from the Kings presence, and longer not to abide with him to his dishonour, and the publick hurt, as is aforesaid, which if he shall not doe they shall send unto the King to remove him from him, and to give no more eare unto his Counsell, for that amongst the people he is esteemed to be an evill Counsellour to the King against his Subjects.

If hereupon the King doe not put him away, againe and often shall they send aswell unto the King as unto him.

If at the last neither the King nor such Counsellour of his have regard unto the Messages and requests made unto them, but shall refuse to doe thereafter;

Then for the Weale Publick it is lawfull for the Steward, Constable of *England*, noble men and other of the Commonaltie of the Realme with Banner in the Kings name displayed to apprehend such Counsellour. as common enemy to the King and the Realme, to commit his body to Ward untill the next parliament, and in the meane time to seize upon all his goods, lands and possessions, till Judgement be pronounced of him, by the advise of the whole Kingdome in Parliament, as it happened unto *Godwine* Earle of *Kent* in the dayes of King *Edward* the Confessour, next predecessour to *VVilliam* Duke of *Normandie*, Conquerour of *England*, who for such ill Acts and Counsels of his, was deprived of his Earldome, Escheated to the aforesaid King, notwithstanding at the Kings and Noblemens permission, *Godwine* came againe into *England*, and did after forfeit as before.

And as it happened likewise to *Hubert* of *Burgh*, Earle of *Kent*, in the time of King *Henry*, that was Sonne of King *John*, who for his evill deeds and bad Counsell was apprehended, and by the high Seneschall, and other Peeres deprived of his Earldome, by the allowance and consent of the whole Parliament.

And likewise did it befall unto *Pierce* of *Gaveston*, who in the dayes of King *Edward*, the Sonne of King *Henry* for such his evill Acts and Councils was banished out of all the King of *Englands* Dominions, as well on this side, as beyond the Seas, which *Pierce* of *Gaveston* afterwards by the Kings means, and by the favour and permission of the Nobilitie returned into *England*, and had of the Kings gift the Earldome of *Cornwall*, yet was he after that for his evill deeds and Councils banished the Realme againe by the Nobles and Commons, and his aforesaid Earldome Escheated to the King, but returned afterwards without the Noblemens leave and consent, and did resort and associate himselfe unto the King as before he had done, which when the High Steward, Constable, and others of the Nobilitie understood, he was by them apprehended, and beheaded at *Blacklow* in *VV*arwick-shire, as a publicke enemy to the King and to the Realme.

So have you as much as in the said old Booke is to be seene touching the Office of the High Steward of *England*.

After the death of any King or Queen absolute of this Land the high Steward of *England*, by vertue of his Office sitteth judicially, and keepeth his Court in the *Whitehall* of the Kings Palace at *VVestminster*, neere unto the Kings Chappell, and there receiveth the Bills and Petitions of all such of the Nobilitie and others, as by reason of their tenure as, or otherwise claime to doe services at the new Kings Coronation, and to receive the Fees and allowances therefore due and accustomed. As did *John* Duke of *Lancaster*, Earle of *Leicester*, high Steward

ward of *England*, &c. at the Coronation of King *Richard* the second, and *Tho. Purce* Earle of *Worcester*, who exercised the same Office of the Coronation of King *Henry* the fourth as Substitute and Deputie to *Thomas* the Sonne of the said King *Henry* then being very young, unto whom his Father had assigned that Office, being parcell of his owne inheritance, who before hee had obtained the Crowne, was not only Duke of *LANCASTER*, as his Father *John* of *Gaunt* had, but also was Earle of *Darby*, *Lincolne*, *Leicester*, *Hereford*, and *Northampton*, and by the Earldome of *Leicester*, inheritably also Lord High Steward of *England*.

And since the time that the said Office hath beene extinct in the Crowne by the Descent of the same unto King *Henry* the fourth, as heire to Dame *Blanch* his Mother, Daughter and Heire to *Henry* Duke of *LANCASTER*, Earle of *Leicester*, and high Steward of *England*: experience sheweth that upon the Attraignment and Tryall of any Peer of the Realm; that is to say, Duke, Marquesse, Earle, Viscount, or Baron, or any of their Wives or Widdows upon Indictment of Treason or Felony, the sheweth to grant the Office of the high Stewardship of *England* (*pro illa vice tantum*) to some Peer of the Realme by Letters Patents, the tenour whereof hereafter ensueth, who instead of the Lord high Steward, that by ancient Law hath been holden for a competent and indifferent Judge betweene the King and such Peers, ought and always hath used to be Judge, and give sentence of Acquieall or Condeinnation upon the Peere arraigned.

The tenor of the Patent.

Regina &c. *Praclarissimo Consanguineo & Consiliario suo A.B. &c. saltem* sciatis quod cum *G. D. Marchio E.* inditlat, existit, &c. ac pro eo quod officium *Seneschall.* *Anglia* cujus praesentia pro administratione iustitiae & executionis ejusdem in hac parte facienda requirit, ut accepturus jam vacat: de strenuitate, fidelitate, provida circumspectione & industria vestris plurimum confidentes, ordinavimus & constituimus vos ex hac causa *Seneschallum Anglia*, ad officium illud cum omnibus eidem officio in hac parte debitis sive pertinent, hac vice gerendis, occupandis, & exercendis. Naves & concedentes vobis tenore praesentium plenam potestatem inditlatam enim praedictum cum omnibus eidem tangendis a praesat. iustitia nostris recipiendis & inspiciendis, ac ad certos diem & locum quos ad hoc providentis ipsum *Marchionem* &c. coram vobis evocandum & ipsam superinde audiendum, examinandum & respondere compellendum ac sine debito terminandum, Nec non tot & tales Dominos, Procures, & Magistros hujus regni nostri *Anglia*; ejusdem *Marchionem*, &c. & alios pares per quos res veritas in hac parte melius scire poterit, ad diem & locum praedictum ex causa praedict. coram vobis compellere astringendum, &c.

There-

Thereupon the Lord High Steward directeth forth a precept to the Justices before whom the Indictment is taken, willing them to certify the same Indictment at a day and place by him assigned.

And doth likewise direct another precept to one of the Serjeants at Arms, for the Summonition of the Peeres against the day of tryall in these words.

A. B. comes, &c. I. N. servienti Domini Regis ad Arma salutem in hiis preceptis quod summon. tot & tales Dominos, Proceres, & Magnates, huius regni Anglia predicti. C. D. Marchiones, E. &c. & aliorum parvo, per quos rei veritas melius scire poterit, quod ipsi personaliter compareant coram me apud Westmon. i die Junii, &c. ad faciend. ea que ex parte Domini Regis, tunc ibidem in premissis injungend. &c.

The like precept doth he also send to the Lievtenant of the Tower of London, for bringing forth the Peere, being prisoner to his tryall and judgment.

It appeareth that at the Common Law, before the twentieth yeere of King Henry the Third, a Subjects having title to lands, which are in the Kings possession, might have a Writ to the Sheriff of the County, where the Land doth lie against the King after this manner.

Precipe H. Regi Anglia quod reddat S. L. centum acras ter. in D. &c.

But whether the Writ should be a Ward under the Title of the High Steward or Constable of England, that is to be doubted of.

Touching the Office of the Lord Steward of the Queens House.

OF the Lord Steward his Office of the Queens House, being thorowly well known to the chiefe Officers of the Household, It seemeth needlesse to set down any notes, or observations, at all by reason of the daily and continuall execution thereof still in practice, howbeit because there is left unto us from elder age, a forme thereof, is greatly to be regarded in these our days, this place serveth fitly for the exemplification of the same; so in such sort as it is set down in an old Book of Record, called *Domus Regis Anglia*, preserved in the Counting-house of the Household, wherein the whole State of the Kings House is orderly described. And this Office amongst the rest after this manner ensuing.

The Steward of the Kings Household.

THe Steward of the Kings Household receiveth his charge of the Kings high and proper person, and the Household staffe in those words following. *Seneschall venez le Baston de nostre Maison*, By which forthwith he is also Steward of the Marshalsey, that is the Court of Household, of which he is a Judge of Life and Limbe; and except those cases, the Treasurer, Comptroller, Cofferer,

rer, two Clerks of the Green-cloth, and the chiefe Clerk of Controullments, for any matters else done within the Household, or appertaining thereto; they sit with him at the Board of Doome, that is at the Green-cloth in the Compting house, as Recorders and Winesses of the Truth.

The state of all this excellent Household is wholly committed to be ruled and guided by his discretion, and all his commandements in Court to be obeyed and observed.

Also within the Household except the Kings Chamber, alway to be observed, covered out of the Kings presence, what great estate else that be present as for a cup, a cupboard, and dishes, but none assay.

Also while he is present in Court, there ought no new commandement, charges of Officers, or any other person be made without commandement first of his person, for the Offices more sure discharge.

Also in the Household rules and judgments hee representeth the Kings estate, his staffe is taken as for a Commission.

Also he may in household of his power, adnull any custome not medled with worship and profit; or change it, and erect a new, such as shall seem to his wisdom by advise taken at Compting board, for the better, and to the King and his Household of more honour and profit.

And in that he is head Officer, he giveth example to all others, to be of Governance with inordinate roile, to be contented with moderate Costages within the Court in Liveryes and Services taking Dinners and Suppers in the Hall and in his Chamber, or in any other Office as often as it pleaseth him to search and see the good said rules, and the directions in them.

He hath daily in the Hall eating one Chaplain two Esquires foure Yeomen, and in his Chamber daily for his breakfasts, and his Chamberlains meat at Supper and Livery for all night, eight Loaves, foure Messes of great Meat, two rewards of Roast, two Pitchers of Wine, six Gallons of Ale from Hollandise till Easter, one Torch to attend upon himselfe; one Tortays to fetch his Livery by three Perches of Wax, six Candles of Wax, eight Candles per s. vii Tallow, foure Faggots, Litter and Rushes all the yeer, of the Serjeant Officer of the Hall and Chamber, and after Winter season, foure Shyddes, two Faggots, and when him liketh to have more largely in any thing then his Chamberlain that doth fetch it, or receive it, must record thereof by Talle or Bill into the Compting house.

Also the Steward taketh of the Compting house for his Fee at Easter and Michaelmasse, twenty Marks, and for his Robes for Winter and Summer at the Feasts of Christmas and Whitsonside, sixteen Marks, and for his Napery at the foure Feasts of the yeere by even portions, three pieces of Linnen Cloth in the

the great Spicery, or in money therefore of the Compting house, in all 131.
1 s. 4 d.

And he hath one Yeoman of his Chamber still abiding, whilst himself is out of Court to keep his Staffe, taking for his Livery daily one cast of bread, two messes of great Meat for noon and night, one Gallon of Ale.

The Steward and Treasurer of this honourable Household, represent within it the State of an Earle.

Item, The Steward or Treasurer, or one of them is bound to be at the Compting house, at the away of the daily Accompts of Household; and by the writing of Noble King *Edward* the Thirds Statutes. In case it passe for lack of them three days unaccompted, that then they two shall acquire the Costages of the Kings Household for one day of their own proper costs.

The Steward and Treasurer make a Warrant yearly at Michaelmas to the chiefe Butler of *England*, assigning him for how much Wine, and in what places of the Kings House, he shall lodge the same for the year following. For the daily expence of his Household, which hath and must with good oversight be sure of three hundred Tuns. And for other things look the Statute of noble *Edward*, Anno 15. *Edw. 3. cap. 21.*

Thus much out of the Book called *Domus Regis Anglie*. Sir *William Stamford* the Judge in his Book of the Pleas of the Crowne under the title of *qui Judgerat treason*, &c. who shall judge of Treason and Felony, by reason of their Offices without Commission, and who not, mentioneth the Statute made, Anno 33. 44. 8. *cap. 12.* Whereby it is ordained that the great Master or Lord Steward of the Kings House only, and in his absence, The Treasurer and Controller of the Household with the Steward of the Marshalsey, or two of them, whereof the Steward of the Marshalsey to be one, may without Commission beare and determine of Treasons, of misprision of Treasons, of Murders, Manslaughters, and Bloudsheds perpetrated within the Kings House; for these, saith hee, are great and chief personages in whom the King repositeth such trust, that hee hath ordained them especially, for the safety and good Government of his Realm and Household.

More hereof is to be read in the Volumes of the Statutes, 25 of *Edw. 3. cap. 21.* 3 *H. 7. cap. 14. 33. H. 8. cap. 12.* Wherein the preheminences of the Lord Steward of the Kings Household are rehearsed, needlesse therefore in this place to be recited.

FINIS.





A
DECLARATION
Kingdome OF THE
Lords and Commons

Asssembled in Parliament,
Concerning his Majesties advancing with his Army toward London. With direction, that all the Trained bands and Volunteers be put into a readinesse, that so the Kings Army may find opposition in every place as they march.

Also, how Sir *Iohn Hinderson* urged one *David Alexander* a Scotchman, to kill Sir *Iohn Hotham*, and blow up the Parliaments Magazine; to whom his Majesty gave money, and he received it. And that no man shall presume to weare any colours, or marks of division in the City of London.

Wherunto is added,

Severall votes of the Lords and Commons, for the searching of divers mens houses in the City, and for the staying of the Kings Revenue, and all the Bishops, Deans, and Chapters rents and profits whatsoever.

Sabbati 15. Octob. 1642.

Ordered by the Lords and Commons in Parliament, That this Declaration and Votes be forthwith printed and published.

J. Brown Cler. Palamentorum.

London, Printed for I. Wright, Octob. 17. 1642.



A
DECLARATION
OF THE

Lords and Commons

Assembled in Parliament.



He Lords and Commons in Parliament, considering with much tendernesse and compassion, the miserable condition of this Kingdome, distracted, and distempered with many present evils, and imminent dangers, and brought now to such height of extremity of misery, that two English Armies are neere together, even ready to joyn in dreadfull and bloody encounter, through the violent and wicked counsell of those who have captivated both the Person & the Power of the King to their own impious and trayterous designs, do thereupon thinke good to publish and declare the same to the Kingdome; together with some directions and provisions which may prevent the utter desolation and ruine both of religion and liberty, already overwhelmed and supprest in the intention and hope of those rebels and traytors about the King; To which purpose, it is desired by both Houses, that all wel affected subjects may take notice of these particulars, that the King by the help and assistance of the papists, the prelati cal and corrupt part of the Clergy, the delinquent Nobility, and Gentry, & by the confluence of some notable traytors from beyond the seas, the Lord Digby, Oneale, and others, and of many desperate mercenary and ill affected persons from all parts of the Kingdome, hath raised an Army,
armed

armed, cloathed, and sed, for the most part with the spoyles of his subiects, giving them leave to plunder and rob all sorts of people, to exact money and plate from Corporations, by threatening fire and sword if they should refuse it.

That this wicked Councel doth not only hinder his Majesty from exercising the justice and protection of a King towards his people; but even that honour which is observed betwixt enemies; for by a confident instrument of his Majesty, Sir *Iohn Hinderfon* a papist (as we are credibly informed) one *David Alexander* was urged to kill Sir *J. Hotbham*, telling him it would be a good service both to God and the King, which he refused to do, saying, it was the work of a Butcher, and not of a Souldier; this *Alexander* being a Scotchman of a very poore fortune, and of a mind fit for desperate attempts, the King sent for twice, while he was at *Beverley*, and when he came to his presence, he spake to him publikely in the field, and appointed a summe of money to be given him, which he received.

After which another proposition was made to him by the said Sir *J. Hinderfon*, that he would put fire to the Magazine of the Army raised by the Parliament, and to gaine the better opportunity to effect it, that he should labour to get some employment in the traine of Artillery, which he undertooke, and endeavoured to obtaine; But before he could effect his mischievous intention, he was discovered; apprehended, and examined, and thereupon confest the practise, and undertaking, the particulars thereof are referred to the examinations thereupon taken. That the King doth send out Letters to borrow great sums, professing that those who wil not lend him money, do give him just cause to suspect their duty to his person, and the peace of the Kingdome. And this will be a sufficient reason to make them lyable to be plundered and spoyled of all they have; but such is the violence of the Kings army, that their friends are in little better case then

they who oppose them, and those who escape best must yet feed, and billet the souldiers for nothing.

In those places where the Trained bands are willing to go forth to serve in his Majesties army, yet for the most part their armes are taken from them, and put upon those who are more mercenary, and lesse interested in the Commonwealth, and so likely to be fitter instruments of rapine and spoile.

By these great violences, and oppressions, they have so exhausted those parts, that His Majesty cannot stay long about *Shrewsbury*, and it is the earnest desire of the Cavaleers, that he would march forward towards *London*, those rich and fruitful Countries in the way being like to yeeld them a supply of their necessities, and the wealth of *London* a full satisfaction of their hopes, where they likewise think to finde a party, which upon his Majesties approach may make some disturbance, and facilitate their designs upon the City.

That if the Kings army prevaile, the good Subjects can expect nothing, but that their Lands and fortunes will be exposed to the malice and rapine of those ravenous souldiers, who often talke of cutting the throats of honest and religious men, and have long expected their goods and estates, as the rewards of their service; the Kingdome will again fall under the government of those mischievous Councels, who be fore this Parliament had even brought both religion and liberty to ruine; and we shall have no hope left of any more Parliaments, but such as shall be concurrent and subservient to these ends.

The means of curing and preventing these evils and dangers we conceive to be these.

That good provision be made by lone and contribution for the Army raised by the Parliament under the Lord Generall the Earle of *Essex*, which is no whit inferiour in Horse and Foot to the Kings Army, better armed, full paid, restrained

ned from disorder and rapine as much as may be, well provided of all outward necessities, but above all, well encouraged and instructed in the goodnesse of the cause by the labour of many godly and painfull Divines.

That this Army be alwaies ready to attend the removes of the Kings army, either in one body, or divided, as there shall be occasion, according to the wise conduct and direction of the Generall, that so no opportunity of fighting upon advantage be lost, nor the greedy souldiers of the Kings army suffered to ruine and spoyle the Country at their pleasure.

That the Countries through which the Kings Army is to passe, doe associate themselves, and draw all their Forces together for the mutuall defence of their persons, and goods, from oppression and spoile.

That those Counties be required to send in all their horses fit for carriages, and for dragoons, aswell for the assistance of the Lord Generall; For which in convenient time they shall receive satisfaction; As likewise that by such means those Horses may be kept from being employed by the Kings Army.

That command and direction be given, to all Lieutenants of Counties and deputy Lieutenants, that all the Trained-bands and all Volunteer be put into a readinesse, to be brought to such rendezvous, and to be obedient to such commanders in chiefe, as shall be appointed by the Committee for the safety of the Kingdome, or by the Lord Generall, that so the Kings Army may finde opposition in every place as they passe; And the inhabitants may have at hand a sufficient protection and defence; And the Lord Generall may strengthen his owne Army, with these Forces, as hee shall see cause.

That Powder, Munition, and Ordnance, with all other necessities, be prepared for these Forces, That so without any trouble, or confusion, they may be brought together, and fitted for service, upon all sudden occurrents. That

That all those who in the City of London or any other place, shall weare any colours or other marks of division, whereby they may bee distinguish'd from others, and knowne to be of the malignant party, shall be examined, searcht, and disarmed; As likewise all others, who being able, shall not lend or contribute towards the publike safety of the Kingdom in this time of so great and imminent danger;

That it be commended to the serious consideration of those in the Kings Army, and of all other that intend to assist and succour his Majesty, in this impious and unnaturall War (amongst whom it may be hoped there are some honest men and Protestants) what it is that moves them in this quarrell.

Is it for feare of some innovations and alterations of Religion, or Church Government? Let such as are posselt with this vaine and causelesse apprehension, know, that nothing is Intended, or desired, but to take away the government by Bishops, which hath been so constantly, evidently, mischeivous, and dangerous, to the Church and State, and such other things as shall be found to be justy offensive, And nothing to be settled, and introduced, but by authority of Parliament after consultation first had with an assembly of learned and reverent Divines.

Is it to uphold the authority prerogative and honour of the King, and to preserve the safety of his royall Person? Surely the Parliament is, and ever hath beene ready to doe any thing that belongs to them to secure all these, which they have often testified by many humble petitions to his Majesty.

If there be no cause for any of these respects to seeke the destruction of the Parliament, and the blood and ruine of their kindred, friends, and acquaintance, what remains then to be the matter of the quarrell, and the motives of such great combustions, and the effects and consequences of their

their victory if they should prevaile? That Priests Jesuits and the Popes Nuncios may domineere and governe in the Kings Counsell, as heeretofore ; That the Arch-Bishops of *Cauterbury* and *Yorke* and their suffragans, may suppress diligent, and powerfull preaching, and banish and oppresse all the most pious and best affected Subjects of the Kingdome, and introduce the popish Religion, under Protestant profession, till they have strength and bouldnesse to cast off the disguise, and openly appeare that which indeed they are, and would not seeme to be.

That the Earle of *Bristoll*, and his sonne the Lord *Digby*, Mr. *Germin*, and other such Traytors may possesse the great places, and government of this Kingdome, and be the arbiters of the affaires of State and distributors of preferments, and disgraces, to such as shall further or oppose their designs.

That the delinquents, oppressors, and destroyers of the Kingdom, may not only escape the justice of the Parliament, but triumph in the spoiles of all honest men, good Patriots ; And that through our troubles, and divisions, the Rebels in *Ireland* may prevaile ; That we may cease to be a free Nation, and become the Object of cruelty, and oppression at home, and of scorne and infamy abroad.

And if there can be no other fruit of their hazard and endeavours on that side, let them then consider whether by adhering to the Parliament they may not expect effects more sutable to the desires of honest men, The glory of God in the preservation of his truth, The peace of the Church, by securing it against the pride, avarice, and ambition of the Clergy, The honour greatnesse and security of the King, by freeing him from false and Trayterous Counsells, and establishing him in the hearts and affections of his people, the prosperity of the whole Kingdome by the blessing of good Lawes and a righteous government.

Sabbati

Die Sabbati 15. Octob, 1642.

Resolved upon the Question by the
Lords and Commons Assembled in Parliament.

THat such persons as shall not contribute to the charge of the Common-Wealth in this time of imminent necessity shall bee held fit to be secured,

ORdered by the Lords and Commons in Parliament assembled.
That the Lord Major and Sheriffs of the City of London shall forthwith search the houses, and seize the Armes belonging unto Mr. Nathaniel Jefferson, Mr. Austin, Mr. Iohn Bedle, Mr. Iohn Batty, Mr. Ralse Long, and Mr. Robert Lewis, all of Breadstreete ward, Mr. Iohn Blunt of Limestreete ward, Mr. Al. Wright of Colemanstreete ward, Mr. Roger Drake, and Mr. Iohn Walter, of Farringdon within, for that as it appears by the report from the Committee they have not contributed as they ought, to the charge of the Common-Wealth in this time of imminent necessity.

Resolved upon the question by both Houses of Parliament.

That the fines, rents, and profits of ArchBps, Bishops, Deanes, Deanes & Chapters, & of such notorious delinquents who have taken up Armes against the Parliament, or have beene active in the Commission of Array, shall be sequestred for the use and service of the Common-Wealth.

Resolved upon the question by both Houses of Parliament.

That the Kings renew arising out of rents, fines in Courts of Justice, compositions for Wards, and the like, and all other His Majesties renewes shall be brought into the severall Courts, and other places where they ought to be paid in, and not issued forth, or paid out, untill further Order shall be taken by both Houses of Parliament.

FINIS.

Q

R

S

Fr

Re

A

G



25

THE
QUEENES
RESOLUTION
DISCOVERED BY

Some Letters read in the House of
COMMONS.

From Master *Strickland*, a Member of
of the HOUSE.

Relating her providing of foure ships with Am-
munition for her comming over into England, which
were stayed by a Statesman of Warre, upon
report of fourteene other ships she had
provided in the Brill in Holland.

Also an examination, and Articles of Sir *Edward
Barkley*, Sir *Edward Barkley*, and one Master *Dugdale* a
Divine, and brought to the House of Commons,
with a Troope of Horse, being taken
in Sommerfetshire.

Printed by 

London, Printed for *Rich. Butler*. 1642.

THE QUEEN'S

OF THE

OF THE



From Master

claiming her providing of four this with a
invention for her coming over in 1711
were fixed by a Statute in 1711
upon of a number of the Bill
provided in the Bill in Holland

Allan examination, and Articles of Sir Edward
Robert, Sir Edward, and Sir Edward
Dine, and brought to the Court of Common
with a Troop of Horse, being
in Somersetshire.



London, Printed for Rich. Bayley, 1642.



The Queenes resolution discovered, by
 some Letters read in the House of Commons
 from Master Strickland, a Member of the
 House, relating her providing of foure ships,
 with Ammunition, for her comming over into
 England, which were staid by a Statelman
 of Warre, upon report of other
 ships she had provided in the
 Brill in Holland.

ON Wednesday the 12. of this in-
 stant October, was brought up-
 on their knees at the Barre in
 the House of Commons as De-
 linquents, Sir Edward Rodney,
 Sir Edward Barkley, Knights, and
 one Master Dugdale, a Minister, taken in
 Sommerfetshire by the Parliaments Forces the
 last weeke, for raising of Forces against the
 Parliament, and refusing to obey the Orders and
 Sommons of the Parliament, upon their com-
 ming to the Barre they were demanded;

1 Vpon what command and Warrant they

A

raised

raised forces to oppose the proceedings of the Parliaments Army, and to disturbe the peace of that Countie, which hath beene adjudged actually levying of Warre against the Parliament, and that adjudged Treason.

2 Vpon what authority they endeavoured to raise Money, Plate, and Horse in that Countie, for the maintenance of the Warre against the Parliament.

Vpon which they severally answered that they had authority for what they have done from Marquesse *Hartford*, who had Authority from His Majestie, and by vertue of a Commission of Array granted to him, which they conceived to be a legall way to raise and levy men; for the safety of His Majesties person, and preserving the peace of the kingdome, upon which it was answered, it was contrary to the Votes and Iudgements of both Houses of Parliament; and to many Presidents of former times; and the fundamentall Lawes of the land, which both Houses had set forth in divers Declarations and Orders, that every subject might take notice there of levying them that should refuse the same, or obstinately reject, and the same voide of excuse.

After

After which they were commanded out of the House, and the Commons falling into debate of the many misdemeanours and outrages committed by the said knights, against the Kings good and peaceable subjects, are appointed a Committee to draw up a charge of Treason against them, and ordered they should be committed to the Tower in the meane time, and Master *Dugdale* to be committed to the Gatehouse, which was done accordingly.

Then was brought before the Commons, Captaine *Kettleby*, one of the English Pirats, taken by the Earle of Warwicks Ships, upon his knees at the Barre, and a charge of Treason read against him, containing these Articles.

1 That hee the said Captaine *Kettleby* in a traiterous and rebellious manner, breaking the trust reposed in him by the Parliament, for the guarding of the Irish Seas, to prevent the coming in of forraigne Aid to asist the Rebels in that kingdome, contrary to his Oath made for his fidelity to King and Parliament, and contrary to the said trust reposed in him, neglected his charge, and permitted aide from France to be brought to the Irish Coast, and endeavoured to procure their landing at Waterford in Ireland.

2 That he in a traiterous and rebellious manner, contrary to the lawes of this land, and contrary to his late protestation, taken for the preservation of the religion, lawes, and liberties of the Subjects, hath stopped the passage of certaine ships, sent for his reliefe for Ireland, with Ammunition and divers suites of Cloathes, and seized the same for the use of his Majestie, to assist him in his Warre against the Parliament.

3 That the said Captaine in a traiterous and rebellious manner, robbed and spoyled the Kings good subjects and forraigne Merchants comming into this kingdome with Merchandize, profitable for the Weale publike, and seized upon their ships, goods, and Merchandize, and converted the same to his owne use and benefit, practising piracy on every Chest he could take.

4 That he being summoned by the Earle of Warwicke to make his appearance before his Lordship, and answer to such Articles as should be laid to his charge, not onely refused to appeare, but in a traiterous manner opposed the messengers, and charged his Ordnance against their ships, not submitting till they had compelled him by force.

After the reading whereof, the Commons fell
into

into consideration, to appoint a time for his trial
all upon the same, in the meane time ordered,
he should againe be committed to the Tower,
and appointed the said Articles to be read again
in the House the next morning the second time.

Then was Letters read in the House of
Commons from Masteo Strickland at the Hague
in Holland, intimating that Her Majesty the
Queene hath provided foure ships laden with
Ammunition to conduct her for England, but
the said ships were stopped by a Statesman of
Warre, by order from the States that her Maje-
stie hath at the Brill provided foure new ships,
with pretence to guard her person likewise for
England, laden with Ammunition, for which,
by the Prince of Oranges means for certaine
the Levies of the Countie are paid. But the
States will not let any Ammunition come for
England against the Parliament to assist His
Majestie in His Warre, but make stay of the
said ships, upon which it is conceived the
Queene will change her minde from coming
for England, and take her journey into France,
and indeavour the French Kings assistance to His
Majestie in this Warre, upon great debate there-
of, had by the Commons, it was ordered Let-
ters

ters should be sent to the Earle of Warwicke, desiring his Lordship to send some of his ships to lie upon the French Coasts for the preventing of her Majesties journey thither, and of any forces to come from that kingdome for England.

Then there was read in the House of Commons Letters from Yorkshire, that Captaine *Hotham* hath secured the two Castles of Caywood and Pomfret, and from Pomfret, marched on Fryday last against the Earle of Cumberland, with intention to give him battell, and for that purpose hath procured the high Sheirffe of that County to raise part of the Trained Bands on the West part of the County, who are joyned with him, and hope with Gods assistance to quiet the peace of that County in short time, which proceedings the House well approved of.

FINIS.



K





26

TO THE
KINGS
Most Excellent
MAJESTY.

E. W. Gent.

K.



LONDON.

Printed by L.N. for BENIAMIN ALLEN
dwelling in Popes-head Alley. 1642.



TO THE
KINGS
Most Excellent
MAJESTY

F. W. G.



W. G.

LONDON.

Printed by L. N. for BENJAMIN ALLEN
dwelling in Popes-head Alley. 1642.



TO THE
KINGS
 Most Excellent
 MAJESTY.

SIR,

Here is nothing more pernicious in a body of State than Jealousie, ~~that~~ of Love, hath a double passion of feare and hate; this causeth the patient to think all remedies too weake for the danger; and certain it is, that such as advise either to sooth their Princes humor, or for their own particular advantage may well be heard, but ought not to be followed. I confesse, I had thought since the departure of some that was neare unto You, that none would have ventured to have incroched Your favours any more to their owne particular advantage, whereby Your good subjects are deprived of those blessings that ought to be common to all, how ever the benefit that King *David* found by the reasonable counsell of a woman

man (when he was upon a desperate designe) hath given me some encouragement, and I make bold to return to Your Majesty for Patronage; what then the great God hath joyned together, let no man dare to put asunder. For as much then as it hath pleased the great God to bring Your Majesty and Parliament together, let no man dare to put asunder: and yet so it is, that there are many in these dayes who desires nothing so much, as to make a difference between Your Majesty and your Parliament, but beleieve it, Sir, who ever they are, they are no friend to *Cesar*, however, I will smite *David* to the wall, is become profitable to the Church and State, and well it is for the innocent that wicked men cannot keep their owne counsels, God fetcheth their thoughts out of their mouths, or their countenance to be a reasonable prevention to the godly, which otherwise might proceed to a present execution for your Parliament; they are even wearied both from *Ireland* and *England*, with severall complaints, and they have a long time travelled as it were, with child, and fain would they bring forth a son, but behold there is no strength to bring forth; that Counties and Cities petition, sure it is because they have just cause of complaint, let then the sighes of the poore come before You, and since Your Majesty have refused to heare the Petition of both Houses by the hands of the Lord of *Essex* his Excellence; call to mind the saying of *Job*. *If I did despise* (saith *Job*) *the cause of my man servant, or of my maid servant, when they contended with mee, what then shall I doe when God riseth up, and when he visiteth, what shall I answer.* True it is, by reason of some evill minded people, the Crown is become full of cares, and many that have brought your Majesty into them, have with *Orpha* left you,

you, and the more to blame they. For to ingage Your Majesty in an Action, the successe whereof can be but slight and of small moment, whereas the miscarrying may beget dangerous defects to Your Majesty and the whole State, and better it were for Your Majestie to fore-see the dangers at first, and prevent them, or desist from the motion; for Your Parliament they have met with many fears, difficulties and oppositions, and although they have already stayed the ryde, yet untill I saw them remaine firme and constant, I had thought that both *Moses* and *Paul* had died without issue, but me thinks I see them now quitting themselves like men, and are not willing to suffer three Kingdoms to perish, for that they cannot preserve it by ordinary wayes, and it is not fit a father should suffer his son to be drowned for feare of pulling him out by the haire of the head; and sure I am, it were lawfull to cure a sick man without asking his consent, if he were capable of remedies: For Your Parliament they seek not themselves, if they had, they would have been wearied after so much labour afore now, how ever for discharging of their duty they are defamed, despised, and neglected of many, yet I doubt not but God whose battels they fight will provide a due reward of their patience, and sure I am Your Majesty is happie in them, though You will not come nigh them, nor be ruled by them: But know, if You still withstand them, halfe the thanks will be lost, besides al this while You loseth Honour; for by reason of Your evill Councellours men are not apt to beleve You: Wherefore, O King, give me leave to say unto you as *Joab* said to the King, *Sam. 3. Now therefore arise and speak comfortable to Your people*; and if You doe not, the Parliaments enemies will at length be Yours, and
 that

that will bee worse unto you than all the evill that befell you from your youth untill now. But if your Majesty will yet hearken unto them, you will winne them to obedience with kindnesse, and in so doing, you will make good that which you were sent for, whose care ought to bee employed for the good of your Subjects, knowing that their love is your greatest safety, and their prosperity your greatest Honour and felicity, and this is that, which will make your bed easie for you when you shall possesse the just ritle to the Crowne, with the love of your people, and sure I am that the countenance of it with the willing applause of the subject is the highest way to a blessing: true it is, were it not for Flatterers and evill Councillors your Parliament would appeare just men unto your Majesty, The Lord Jesus Christ had many enemies, but there was made known one *Judas*: Your Parliament have many *Judas*es, but one enemy, and if your Majesty would know him, it is he that hates to be reformed; and for your Parliament, they may justly take up the saying of *David*, and were it Papist or an open enemy that should envie them, and so speak evill of them, the offence was not so great: but as *David* said when his familiar friend that eat bread at his table and had communion together: *This, even this, is that which troubled him.* Most gracious Sovereign, if You love God, set Your selfe against this kind of men (that set Your Majesty against Your Parliament, and call to remembrance the principall contrivers of former plots, doubtlesse they that now blow the coales will heat the fornace; they owe you a good turn, and will (if they can) pay it, You see their hearts by their deeds; prove Your faith so too, the best worke that you can doe, is to doe the best
and
you

you can against them, or suffer it to bee done upon them. I must confesse the Church and State alwayes thrived, and was made a gainer by forraigne Jarres, but by home division it loseth honour, and suffereth much by civill warres, the Lord so assist Your Majesty that You gaine peace at home, that so You need not care with whom You war abroad: the Church of God was twice preserved in *Egyt*, in *Abraham* and *Jacob*, in *Christ*; and who knows but that Your Majesty a fourth time, nay, for ever may be a means to preserve a Church to God: true it is, there is great cause and much ado about the setting of the government of the Church. It is no matter what this man or that man say to the Law then, and to the Testimonies, and if any man refuse to come in, compell them all.

Molt gracious Sovereign, there are many sorts of people that are enemies to Your Majesty, and Your Kingdoms. *Papists*, *L. Bishops*, *Flatterers*, and *evill Councillors*, and *Monopolizers*: my humble suite is that Your Majesty should deal with them all, as *Moses* dealt with his *Red*, and whilst it was a *Red*, he held it familiar in his hand, but when once a *Serpent*, he fled from it.

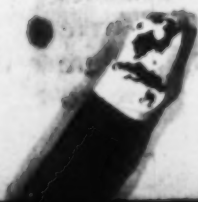
It is true, the losse of these men would be the Churches gaine, and whilst God is effecting what hee purposeth concerning them and Your Parliament. I shall desire with *David* to attend the issue in silence, knowing that modest beginnings, and hopefull proceedings makes happie endings, and if Your Majesty would but returne, the work would be perfected, and if I should but heare of Your returne: I would with *Abigail* make haste to fall downe before you: however Troubles begun, more feared, yet not ended, that they were past, and the three Kingdomes united in a posture

to serve the living God. I would die next, so I might
save the rest.

I conclude with a story of old-age ; A mother being
mis-informed against her sonne, and threatning him ve-
ry sore to beat him, he brake out into these tearmes ;
Mother, doe not beat roo hard, for wee must bee
friends.



E I N I S.



明倫彙編
家範典
卷一百一十五
D
C
In
c
Pu
m

THE
DECLARATION
OF

Col: *EDWYN SANDYS*,

In *Vindication* of himself from those
calumnious Aspersions cast upon him by the
Lord Falkland and Secretary Nicholas :

Published and subscribed with his own hand at the
Randevoaze at Worcester, Octob. 11. 1642. in the presence

OF

Sergeant Major *Berry* :

Thomas Cox, Doctor of Physick :

Captain *Walter Long* :

Captain *Robert Long* :

Lyonell Copeley, Mustermaster Generall :

John Rustworth Clerk, Assistant to the Commons
House of Parliament.

Die Sabbathi, 15. Octob. 1642.

IT is this day Ordered by the Commons House of Parliament, That this Declaration of Colonell Sandys, to vindicate himself from the Imputation laid upon him by the Letters of the Lord Falkland and Secretary Nicholas, shall be forthwith Printed and published :

H. Elsyng, Cler. Parl. D. Com.

Printed for E. Husbands and J. Franck. Octob. 17. 1642.

DECLARATION

OF
COL: EDWY. SANDS

In Vindication of himself from those

calumnious aspersions cast upon him by the
Lord Tulk and some other Gentlemen

Published and sold by J. D. in his own hand at the
Printers in New-Street, London.



Witness my hand and seal this 10th day of
January, 1704.
Edw. Sands, Esq.
Captain and Major General
in the Service of His Majesty
James II. and King of England
House of Commons

Printed for J. D. in New-Street, London.
1704.



The Declaration of Col *Edwyn Sandys*,
in Vindication of himself from those calum-
nious Aspersions cast upon him by the Lord
Falkland and Secretary *Nicholas*.

IT pleaseth God yet to de-
tain me in that condi-
tion, that my pen, and
not my sword must vin-
dicate me from the asper-
sions, which the Letters of the Lord
Falkland and Secretary *Nicholas*, have
cast on my Reputation, and fidelity
in that cause in which I was lately, &
still stand engaged. Both these persons
charge me that I should say, *That death*
did not so much trouble me, as that
I had endeavoured to defend so bad a
Cause, which I was drawn unto, as well
by my own Ambition, as by per-
suasion of other men; and that I
wished

(4)
wished that all the Actions of the
Parliaments Forces might hereafter
be unsuccessfull; and especially that
I should desire God and the King to
forgive me this great sin of Rebelli-
on, &c. They that know me well,
know that I have not so much vani-
ty, as to think any discourse neces-
sary for my defence in this case; yet
that I may stand cleer, aswell in the
thoughts of strangers as of my friends,
I thought fit to render this account
to the world. The apprehension of
death never hitherto so neerly toucht
me, but that if God shall once re-
store me to my former strength, I
shall by his help with as much ala-
cricie, and I hope courage, endeavour
to defend and maintain with my dea-
rest blood, this so good a cause, as e-
ver I was at first engaged in it. *Not*
my

my *Ambition* prompted me unto it;
 but a legitimate and ardent desire of
 advancing that cause, which I con-
 ceive honours the meanest of them
 that are imployed therein; nor was
 I drawn into this businesse by any
Perswasions, but such as were bac-
 ked by the best of Arguments, the
 maintaining of the true Religion, the
 honour and security of my Prince,
 the Rights and Priviledges of the
 Parliament, and the whole Kingdom;
 Such a successe I pray for to the de-
 signes of the Parliament, and in par-
 ticular to this Army under the Com-
 mand of his Excellency the Earl of
Essex, as by the best of men can possi-
 bly be desired, both on His Majesties
 Person, and this whole Kingdom.
 And lastly, I professe to the whole
 World, that my conscience did when
 I was

I was in the greatest danger of death,
and doth still clear me from the guilt
of rebellious or tumultuous thoughts
and that the most puissant motive
which carryed me on to this Action,
was, loyalty to my Sovereign, and
love to my Religion and Countrey:
They certainly thought me dead
when they writ these Letters, and
by this meanes hoped to have served
their ends, upon some feeble un-
resolved spirits. But I wonder they
should write there are so many hun-
dreds of our men slain, when it is
most apparent, that the number both
of them that dyed in the place, and
since, never amounted to thirty per-
sons; and their losse no way inferior
to ours, considering their great advan-
tage of place, and that they were at
least double for number. There was
indeed

(7)
indeed a Divine, who I thinke was
the Dean of Worcester, who came to
me to the house where I was first ta-
ken up, and accompanied me to the
place where I now lye, he continual-
ly urged and pressed my conscience,
how great a sin I was guilty of in ta-
king up Arms against my Sovereign,
I was not then in case to entertain him
in discourse, only at last answered
him, I never had, nor ever would take
up Arms against my Sovereign, but
ever should be ready to lay my life
and whatsoever was dear unto me at
His feet: of this judgement and reso-
lution I still ~~am~~ and solemnly make
this Protestation in the same sence I
have here already declared, & accord-
ing to the sence of the Parliament in all
their Declarations, of which I hope
with Gods blessing upon my recove-

ry, to give further testimony to the
World, by the continued ingage-
ment of my life and fortune, in this
so just and honourable a cause.

Edwyn Sandys.

At the Rendevouze at
Worcester, the 11 of
October, 1642.

Subscribed and published in the presence of

Sergeant Major Berry :

Thomas Cox, Doctor of Physick :

Captain Walter Long :

Captain Robert Long :

Lyonell Copley Mustermaster Generall.

John Rushworth Clerk, Assistant to the Commons
House of Parliament.

FINIS.



I

I

A
the
on
Fl
4

T
W
S

S
P

The Last and Trueſt
 INTELLIGENCE
 FROM
 IRELAND:

BEING

A true Relation of the taking of a Caſtle from the Rebels, called the *Caſtle of the Knights of the Elms*, on the river of *Limbrick*, by the ſouldiers of the Engliſh Fleet, who took in the Caſtle 1000. Buſhels of Wheat, 4000. weight of Butter, with great ſtore of Barley, Malt, and ſalted Beeſe, *Septemb. 28.*

ALSO

The taking of a French ſhip on the river of *Limbrick* which brought Ammunition and other Proviſion from *S. Mallos* to aſiſt the Rebels, wherein the Engliſh Fleet took 120. barrels of Powder, Ammunition for 500. men, 35. Butts of Sack, with great ſtore of Salt.

Set forth in the true copie of a Letter ſent to *M. Barnes Pewterer*, in *Fanchurſh Street Lon.* from *M. Owen Cox* Maſter of one of the ſhips for the Irith Expedition called the *Arkelles*. Dated, *Septemb. 29.*

Printed for *A. Wildgoofe*. *October 17. 1642.*

IN THE JUDICIAL

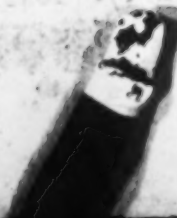
IRISH

A true Relation of the Proceedings in the
the Noble called the Castle of the
on behalf of the Lord of the Castle
that who took in the Castle of the
A true Relation of the Proceedings in the
the Noble called the Castle of the

The taking of a town by the Lord of the
which was taken by the Lord of the
The taking of a town by the Lord of the
which was taken by the Lord of the



The taking of a town by the Lord of the
which was taken by the Lord of the
The taking of a town by the Lord of the
which was taken by the Lord of the





The Truest and last
INTELLIGENCE
FROM
IRELAND:

Being a true Relation of the taking of a
 Castle on the river of *Lambrick* from the Rebels,
 by the souldiers of the English Fleet, wherein
 they took 1000. bushels of Wheat, 4000. weight
 of Butter, besides great store of Barley, Malt,
 and salted Beeffe, Septemb. 28.

M. Barnes.

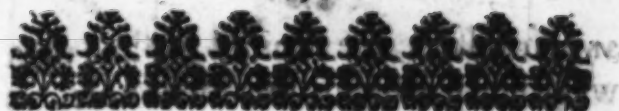
IT was my promise to let
 you understand the pro-
 ceedings of this our ex-
 pedition, but finding no
 convenient opportunity
 to write, nor conquest worth the wri-

ring till now, I hope I may the better be excused. What hath been done since our Fleet came together, you shall understand.

On the 9. day of August we arrived before Galloway, which is the strongest towne they have, except Limbrick, and there laid siege to it: so the Lord of Clenrikard came downe and conferred with our Lord Forbes, and the Merchants of the towne: they strongly replied, and said, that they were the Kings loyall subjects, and had not offended in the least thing, but that the souldiers in the Kings Fort had done them wrong: but had the King sealed to our Commission, we should have found enough against them, that we might truly have made an onset upon the towne: wee were so neere the towne with our garrison, that we could heare them plainly call our Parliament rogues, Parliament-dogs, and Puritan-Dogs: so you may very well conceive what subjects they are. On the third and fourth day we
refetcht

re-fetcht aboard our souldiers, and the sixth day wee set saile from Gallaway to go to Limbrick, and on the ninth day we arrived in Limbrick river, and on the two and twentieth day we laid siege to the Knights of the Elmes Castle, that is to say in English, the Knights of the valley; the which Castle we plaid upon two dayes and two nights with two Demi-Canons: so the second day we entred the Castle, slaying all we found alive: but when we came to burie them we found but eighteene or twentie, the rest made an escape and got into the woods: there came a great army of the Irish within sight of the Castle; there marched out betwixt four and five hundred, and when they began to approach, the Irish men fled, and durst not stand: We tooke in this Castle a thousand bushels of Wheat, three or foure thousand vveight of Butter, besides Barley, Malt and salt Beefe: this Castle vve took on the three and tvventieth of September with.

vvith the losse of five men, a Troupier
 and a Footman in the pursuit after the
 first landding, and three other after vve
 came under the Castle vvals, tvvo com-
 mon souldiers, and the Master of Cap-
 taine Thompsons ship: after they vv ere
 under the Castle vvals, they vv ent off a-
 gaine, and so vv ere shot from the castle
 out of one of the lovver holes: but
 vvhen vve entred the castle, vve lost ne-
 ver a man: and for their men, vve knovv
 not the number vve slevv before the ca-
 stle vv as taken, for they buried their dead
 out of our sight. We had a very hard
 siege of it by reason of the foulennesse of
 the vveather, I think they did set all the
 divels they serve to vv orke; for it did
 raine and blovv all the time; vve vv ere
 in the cold exceedingly, and in that re-
 gard my Lord hath given us ten days to
 rest our selves, and then to goe to some
 other castle upon this river.



A TRUE RELATION
of the taking of a French ship which
came from *S. Mallos* with provision to assist the
Rebels on the river of *Limbrick* with 120. bar-
rels of Powder, Ammunition for 500. men,
and 35. butts of Sack.

AS we passed along the foresaid ri-
ver of *Limbrick*, We took on the
river a French Ship that came
from *S. Mallos*, vvhich had in it an hun-
dred and tyventie barrells of povvder,
and Armes for foure or five hundred
men, as Muskets, Pikes, and such like,
besides thirty and odd butts of sack, and
great store of salt, vvhich hath been ve-
ry helpfull unto us. M. Barnet, I do in-
treat you that you would be pleased to
remember me in your prayers, for God
hath been very mercifull unto me in gi-
ving mee my life, for I was at push of
Pike with them in the castle an houre
and:

and an halfe before I entred in, and then
was faine to enter in at a small hole, as
much as I could do to creep in at with
my armes, and had no harne at all, I
praise God for it. Thus hoping you will
not be unmindfull of me, I rest,

From the River of Limbrick,
Septemb. 29. 1642.

Yours, &c. Owen Cox.

FINIS.



